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THE

CANDID PHILOSOPHER:

0 R,

FREE THOUGHTS

ON

MEN, MORALS, AND MANNERS.



"Slave to no Sect, who takes no private Road,
"But looks through Nature up to Nature's Gop."

IN TWO VOLUMES.

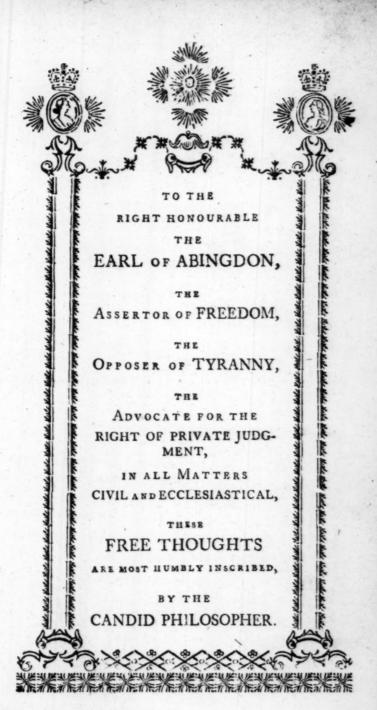
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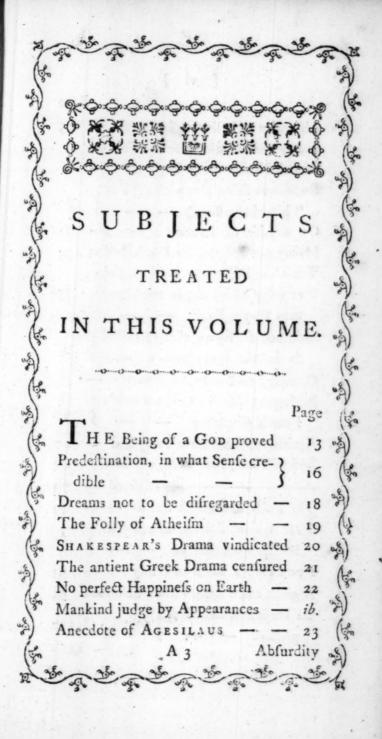
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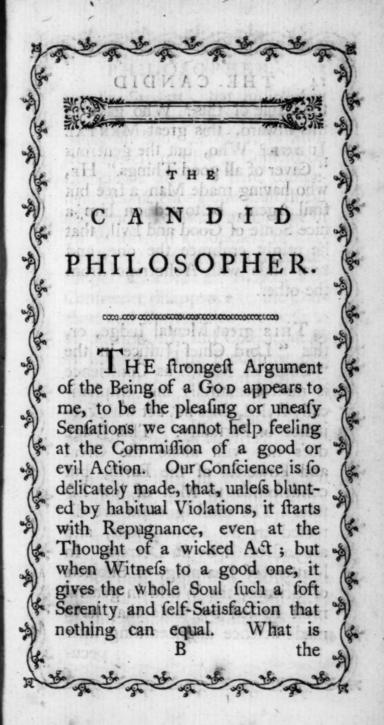
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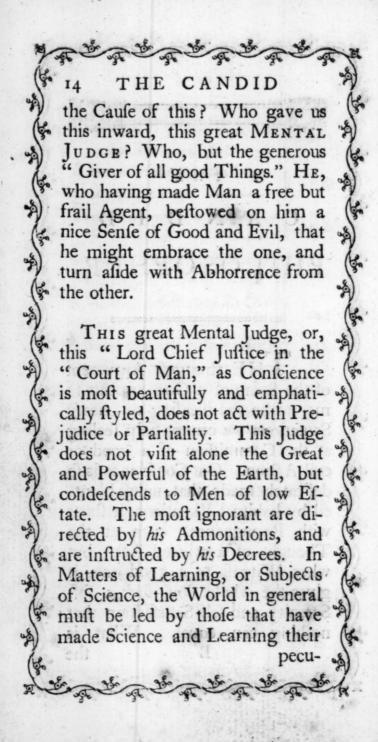
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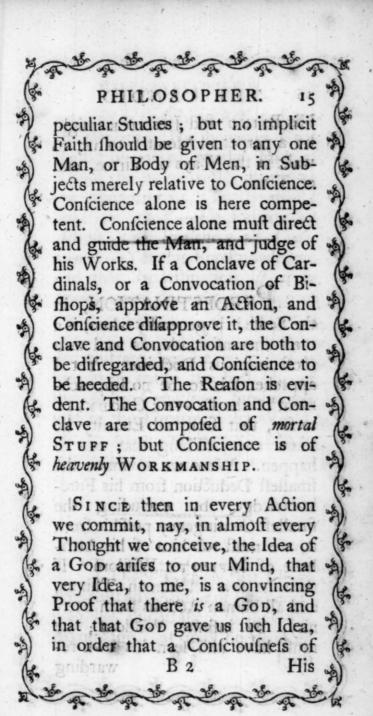
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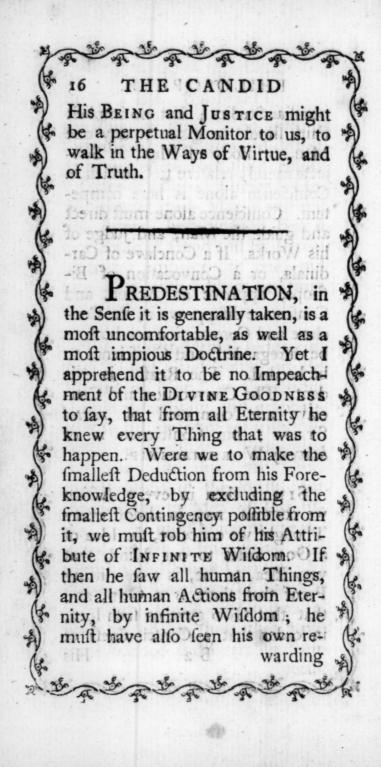
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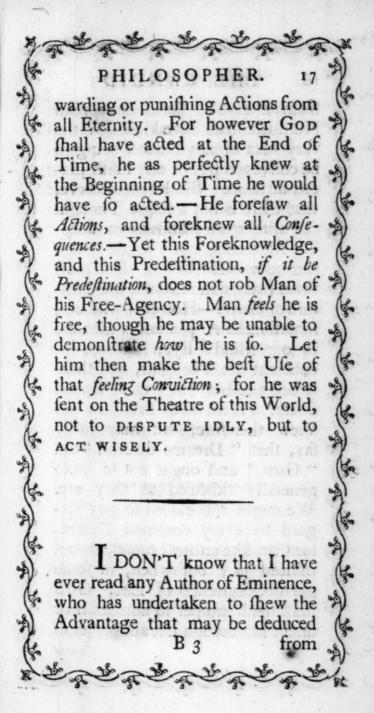
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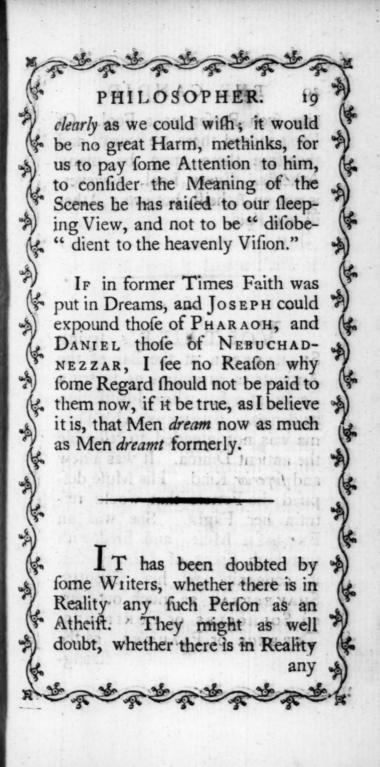


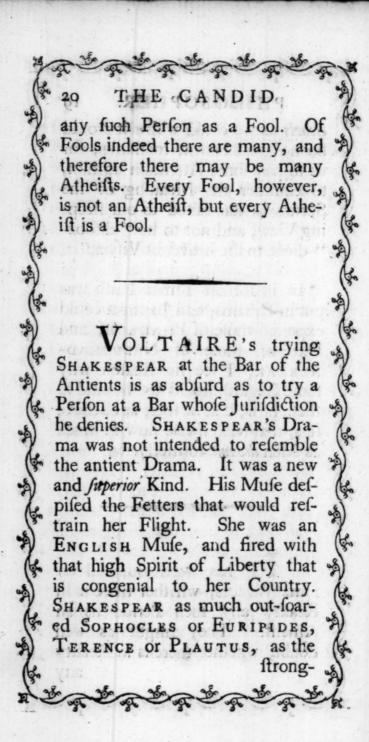
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from Dreams: Yet I have read Numbers that have ridiculed the very Idea of any Notices being to be conveyed by, or any Faith placed in them. But let me observe. that there is not a fingle Thought a can arise to our Minds in our sleeping Moments, not a fingle Image can be embodied to our then most vivid Imagination, but is the Creature of Gop!—However wild and fantastic the Appearances then are to our Mind's Eye, however incoherent the Thoughts, yet there is not one but was formed by the Deity. With this Truth in our View therefore, we may justly fay, that " Dreams descend from "Gop," and ought not to be for generally ridiculed as they are. We ought not indeed to pay Regard to every common Dream, for that, like an Ignis fatuus, would mislead us; but when, in some great Occurrence of Life, God shall think proper to admonish or direct us, though not altogether fo

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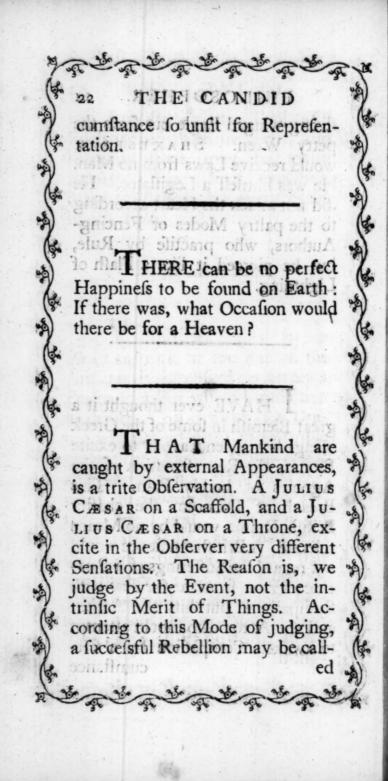


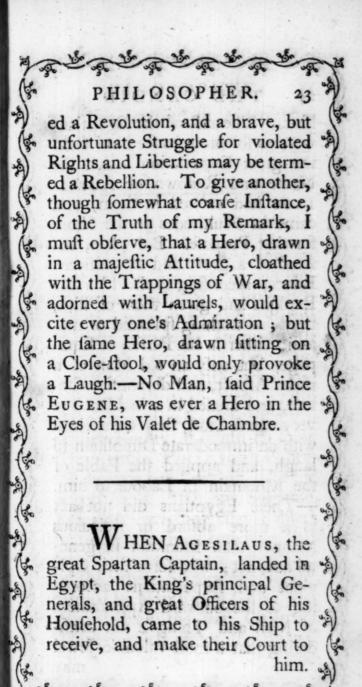
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strong-winged Eagle out-soars the petty Wren. SHAKESPEAR would receive Laws from no Man. He was himself a Legislator. He did not attack the Heart according to the paltry Modes of Fencing-Authors, who practise by Rule, but he pierced it like a Flash of Lightning.

e be for a leeven?

I HAVE ever thought it a great Blemish in some of the Greek Tragedies to endeavour to excite Pity by the Representation of the Agonies of bodily Pain. This Breach of Decorum the chaster British Drama would by no Means tolerate. A British Audience would not regard the Sufferings of a Philochetes from a fore Foot with Sympathy; but his the Author and the Actor who should attempt to awaken Compassion by a Circumstance





THE CANDID him. The reft of the Egyptians were as folicitous to fee him, from the great Expectation which the Name and Renown of Agest-LAUS had excited in them, and came in Multitudes to the Shore for that Purpose. But when, instead of a great and magnificent Prince, according to the Idea his Exploits had given them of him, they faw nothing splendid or majestic either in his Person or Equipage, but only an old Man of a mean Aspect, and diminutive Stature, and dreffed in a bad Robe of very coarfe Stuff, they were feized with an immoderate Disposition to laugh, and applied the Fable of the Mountain in Labour to him. -These Egyptians did not act in a more abfurd or ridiculous Manner than Mankind in general now act; who form their Opinions and Expectations according to the outward Appearances of Men and Things; not confidering that a most valuable Jewel THE WARE STANCE

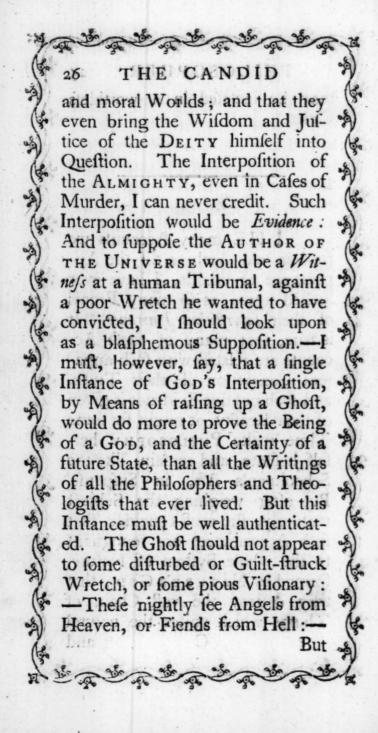
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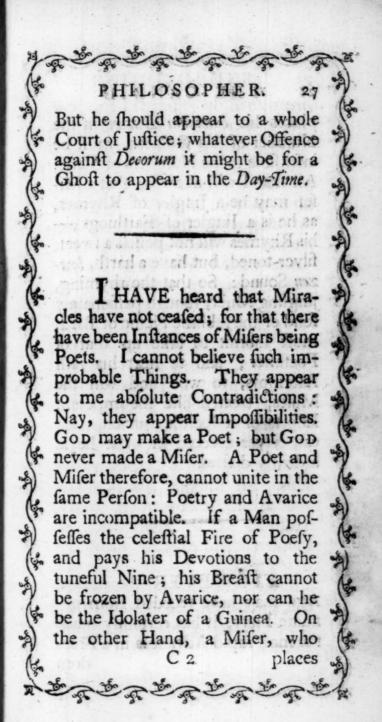
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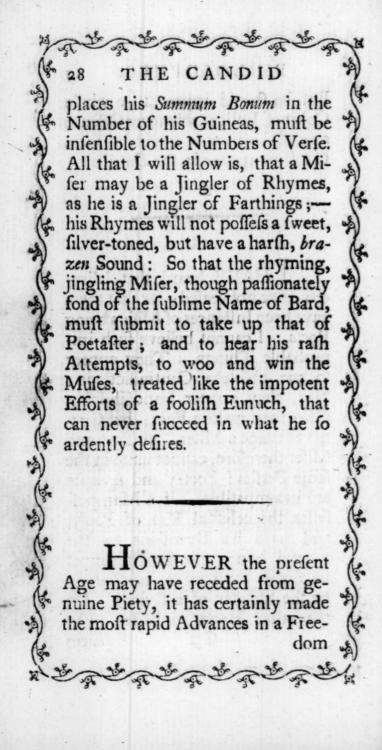
may be inclosed in a worthless. Casket.

licew doudourstul HE many Accounts we read in old Authors, of the Appearance of Ghosts, I have ever looked upon, as so many Proofs of their superstitious Ignorance. It is true, that many of these Accounts are related with fuch apparent Conviction of their Truth, and fuch positive Evidence is given of their Reality, as might to the Time make Philosophy her-Schoolman's Afs, in Suspense. But after weighing the Subject maturely, the must conclude, that fuch Appearances are repugnant to the whole System of Nature, formed by NATURE'S GOD; that they destroy the vast Chain of Things which unites the natural

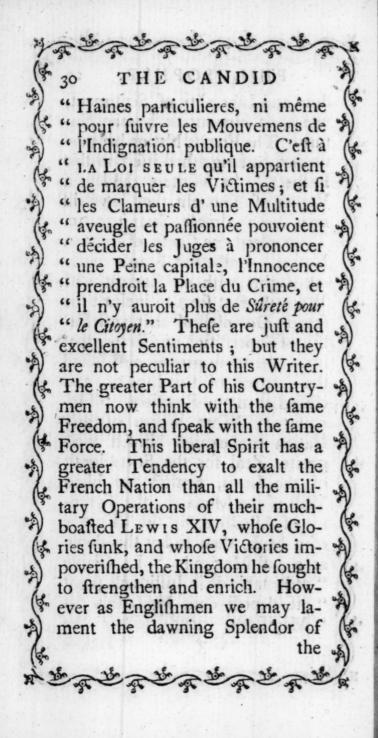
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老女子女女女女女女女女女女女 PHILOSOPHER. dom and Liberality of Sentiment, which do Honour to human Nature. The French Nation has particularly distinguished itself in this Respect. Its Writers display a Vigour of Thought they have till now been almost Strangers to. They plead the Cause of human Nature, and affert Man's natural Rights with an Energy and Warmth, that feem to indicate the speedy Downfall of that vast Fabric of Superstition and Error, that the Progress of free Inquiry, and chilled even the Emotions of the Inquiry and manity. What Writer of any Nation can express himself with greater Zeal for the Sovereignty of the Laws, against the blind Will of the Monarch, the Tyranny of Ministers, or the Clamour of a Mob, than to lay this down as a just Maxim? " Le Glaive " redoutable de la Justice n'a point " été deposé dans les Mains des "Magistrats, pour venger des " Haines 些有些有些有

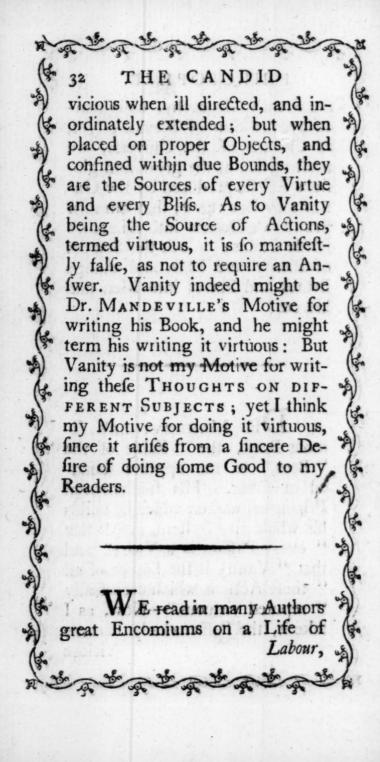


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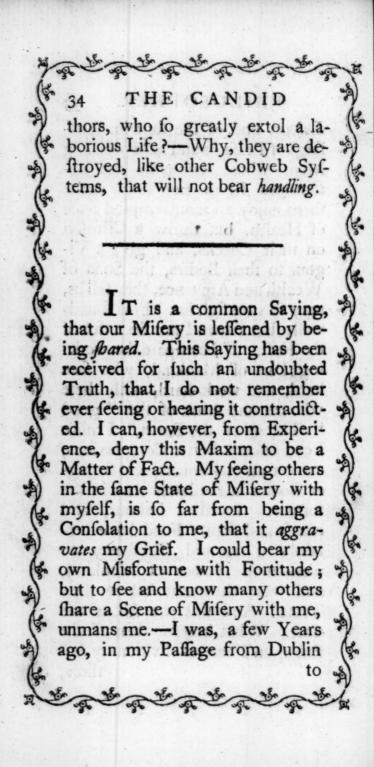
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the French Monarchy, enlightened by the Sun of Science; yet, as Citizens of the Universe, we must rejoice at the great and glorious Effects produced by the GENIUS OF LIBERTY, that can turn SIBERIA'S Deserts into Albion's fertile Plains; unlock the Sources of Plenty and Blus, and change Brutes and Slaves into Men and Heroes!

DR. Mandeville's famous Book, the "Fable of the "Bees," to me appears founded in Error. His fundamental Principles, and on which he builds his whole airy System, are, "that "every Passion is a Vice;" and that "Vanity is the Source of all "those Actions which are usually "reputed virtuous."—Now, as I take it, the Passions only become vicious

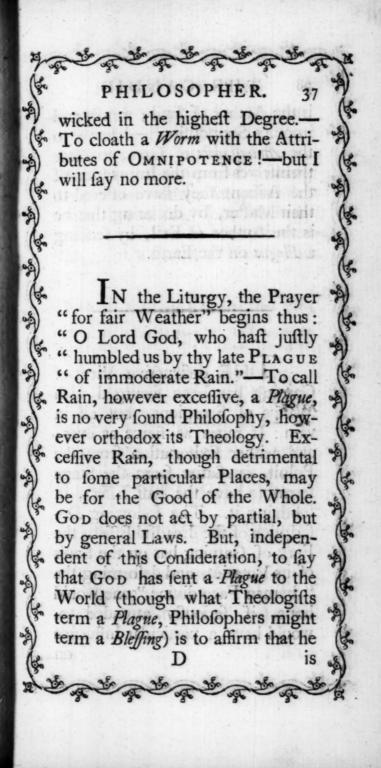


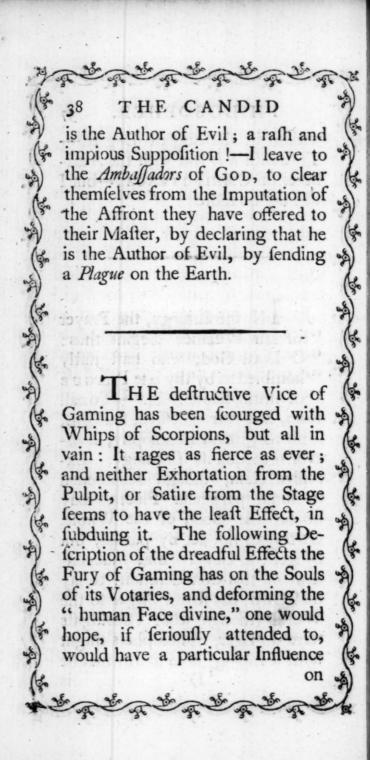
ARARA SARA PHILOSOPHER. Labour, and of the superior Blesfings of Peafants and hard-working Men, whose temperate and abstemious Lives not only make them enjoy an uninterrupted State of Health, but throw a Crimfon on their Cheeks, and give a Vigour to their Bodies, the Sons of Wealth and Affluence, they tell us, may in vain figh for. This founds well; but I own I am doubtful of the Fact. If I compare the work. ing Part of Mankind, who fare hard, and work hard, with those who eat and drink of the "good "Things of the Earth," I think I can discern better Complexions, choicer animal Spirits, and stronger Bodies in the latter than in the former. Incessant Labour, and coarse and scanty Food have certainly a natural Tendency to weaken the Bodies of Mankind, and wear them out before their Time: And this we see is the ing Part of Mankind, who fare Case. What become then of the fine-spun Theories of visionary Authors, <u></u>

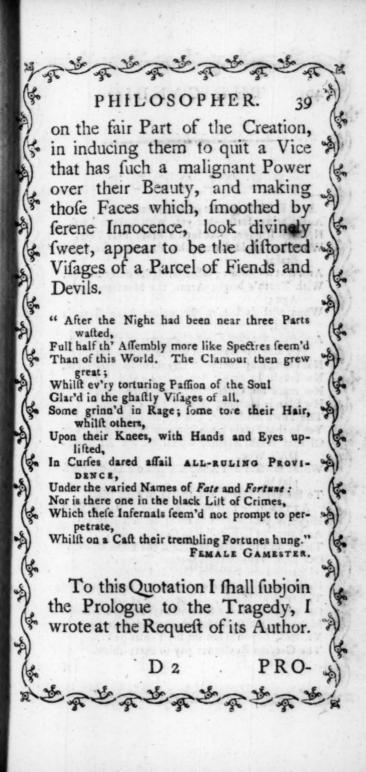


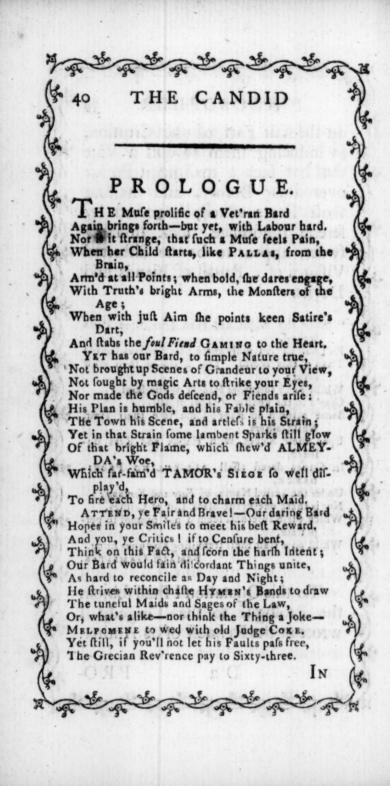
经承述承述承述 PHILOSOPHER. to Holyhead, in Danger of being loft. The Sea swelled Mountains high, the Winds roared, and for three Days and Nights we were the Sport of the angry Elements. Thirty Paffengers shared, but could not lessen, my Distress. I felt for all; and thus was my Mifery augmented. At length we fafely reached our wished-for Port. Then indeed I found my Joy confiderably heightened by being shared. From this experimental Knowledge, I draw this Conclusion; that both Joys and Griefs are augmented by Partnership. N feveral of the Prayers in the Liturgy the King is called " our most gracious and religious " King,"-" his facred Majesty," -" our most gracious Sovereign,"-" our dread Sovereign,"-" our

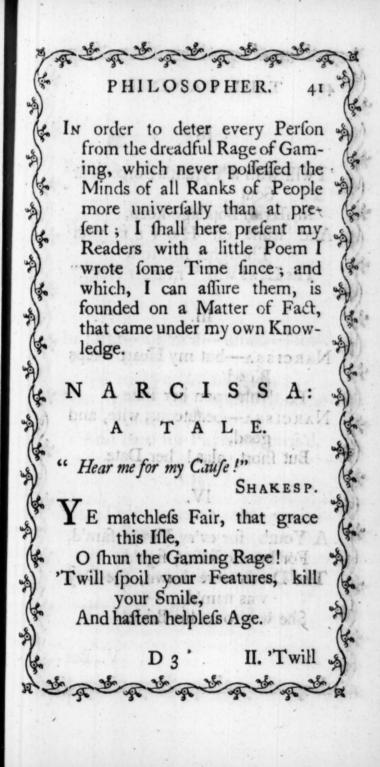
<u></u> THE CANDID 36 " most gracious King and Gover-" nor," &c. &c. These Titles are indifcriminately given to the reigning Monarch, whether he is a RICHARD the Third, or a GEORGE the Third. On this Subject a Volume might be written; but I shall only here observe, that I look on such Titles to be not only the most bare-faced Flattery, to the reigning Monarch, and Profanation of Things ferious, but an Infult to the King of Kings. To call CHARLES the Second a religious King, or RICHARD the Third a most facred and gracious King, when we are in the House of God, and on our Knees ad-King, when we are in the House dreffing the KING OF GLORY, is fuch a Mockery of Religion and Common Sense, that I think the Man who can expect his Prayer to be granted, while he is equalling an earthly Tyrant to our HEAVENLY FATHER, (which he does when he calls him SACRED MAJESTY) must be either weak or wicked

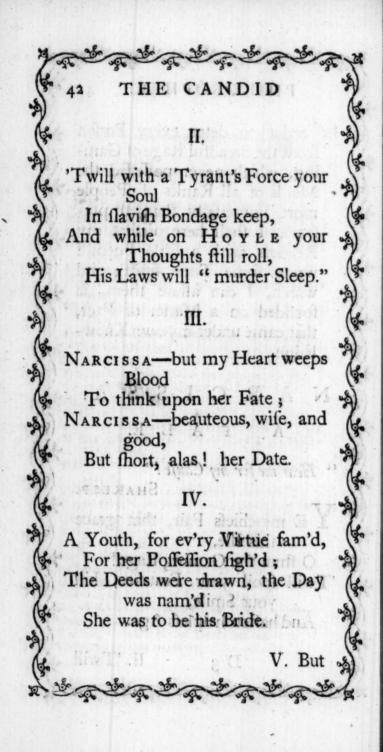


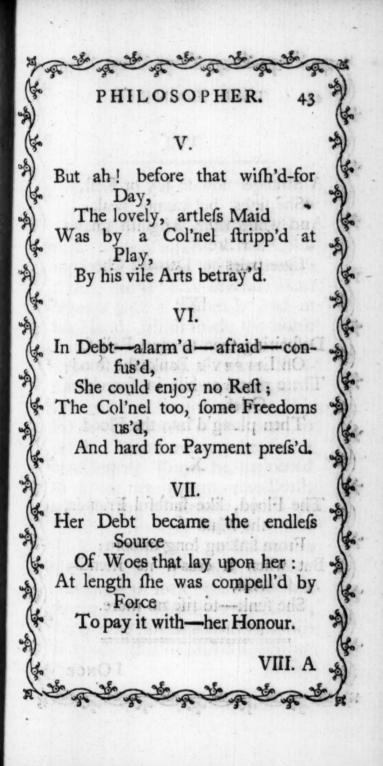


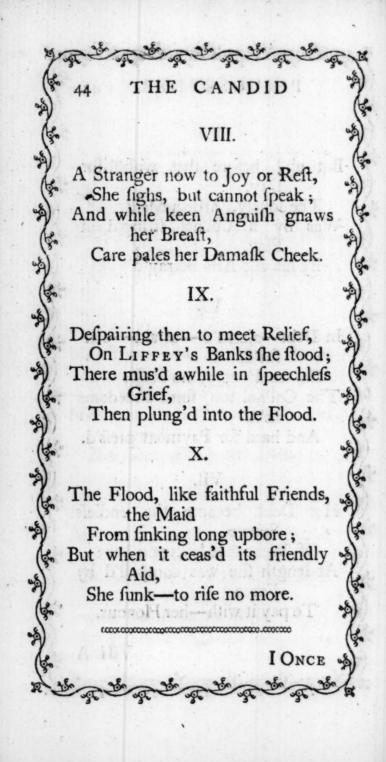


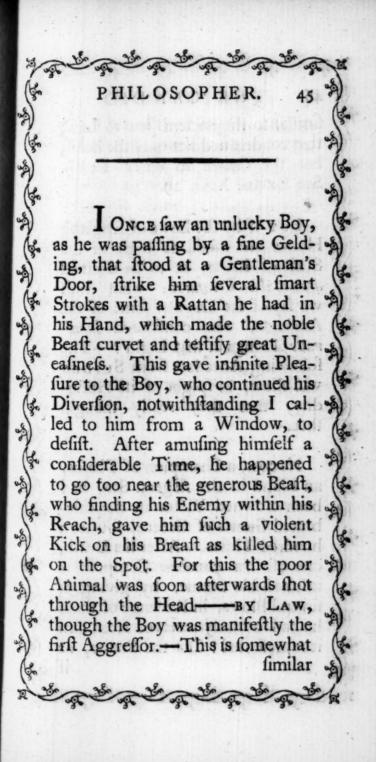


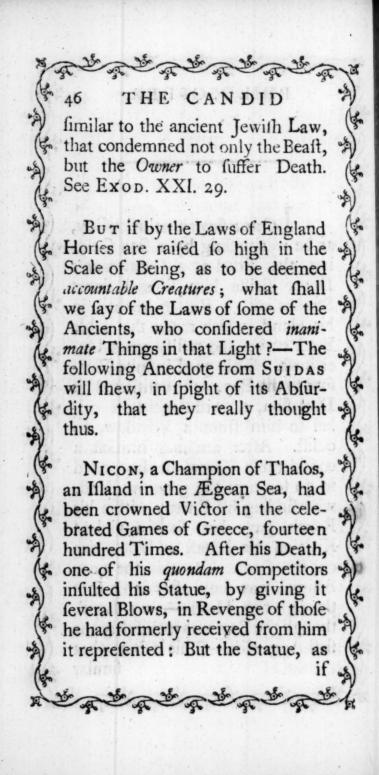


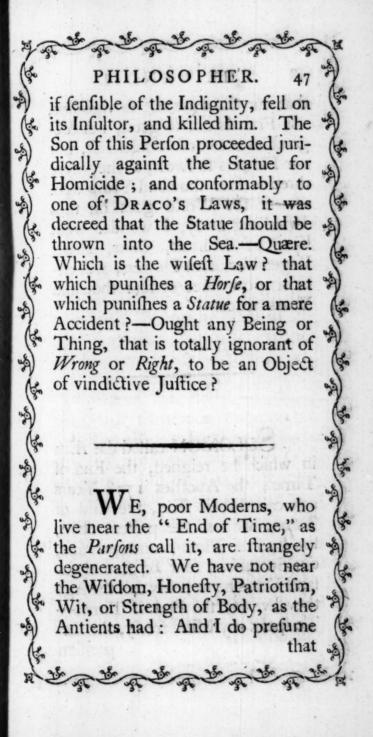


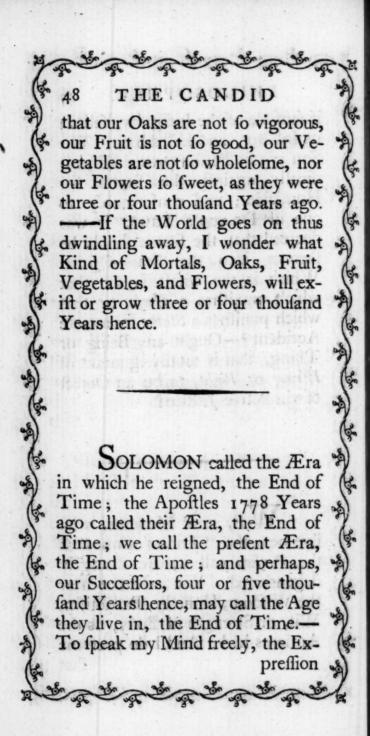


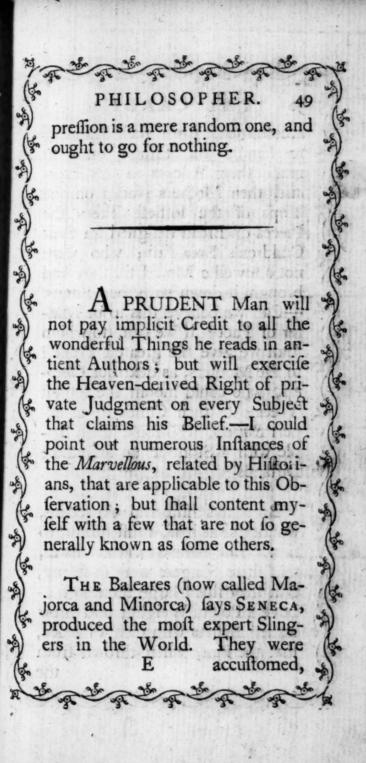


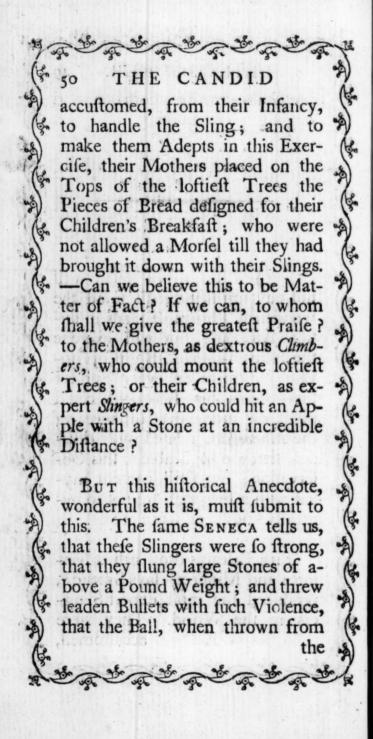


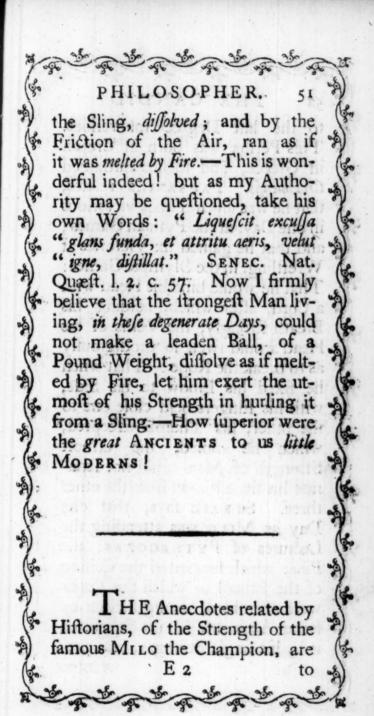


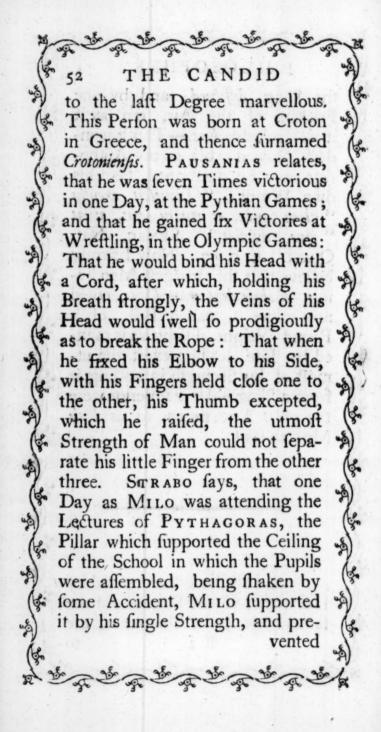


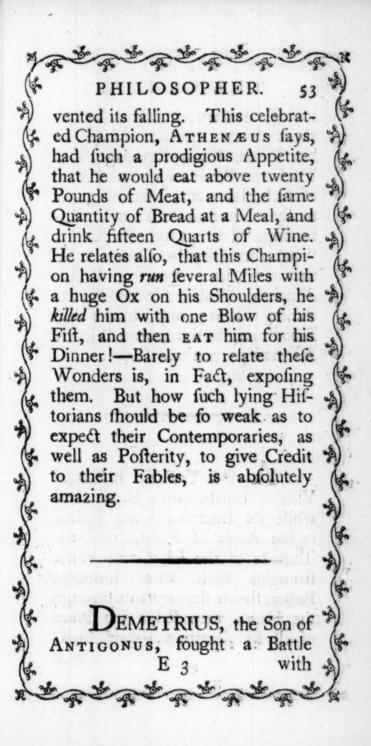


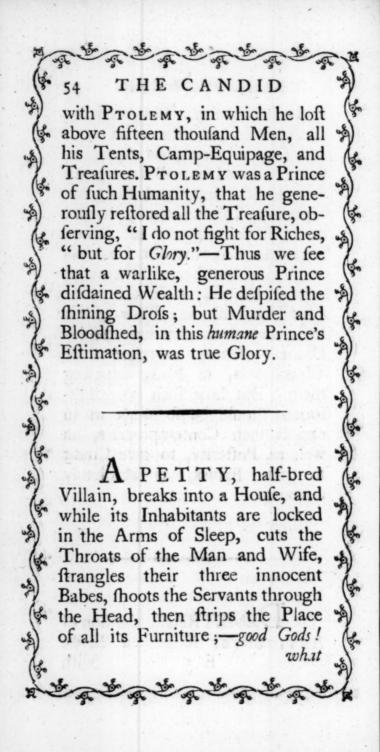


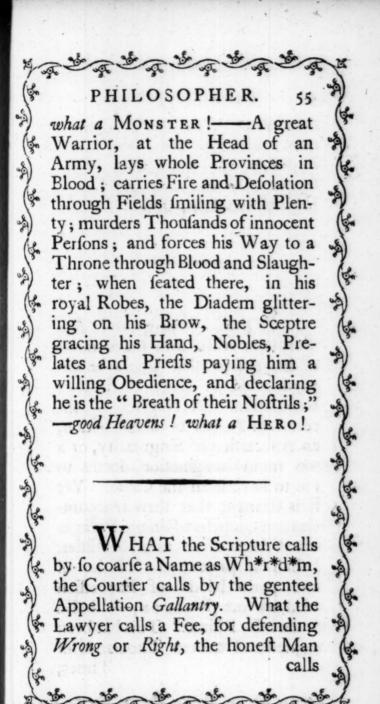


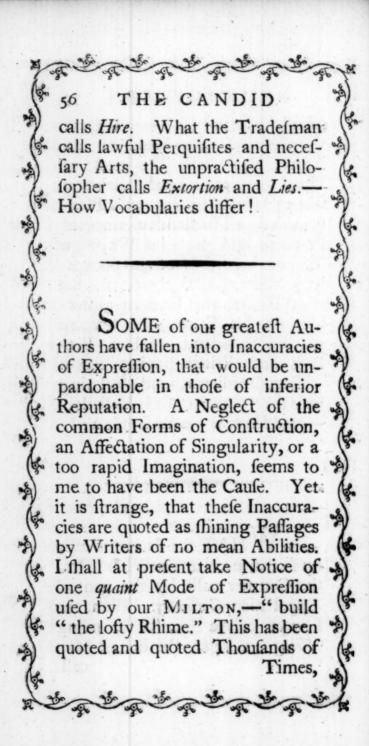












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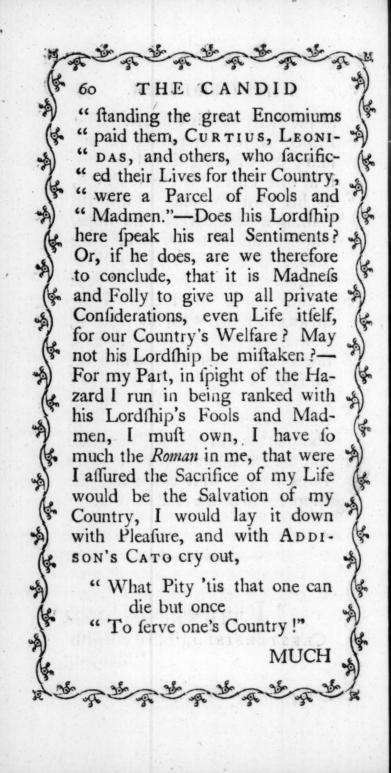
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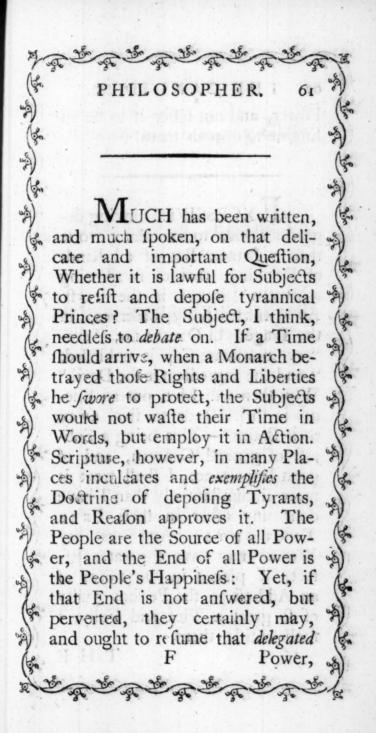
Times, yet not with a Note of Reprobation, but with Applause. To me it appears not only a quaint Expression, but absolutely a false Metaphor. To build a losty Rhime I think little less absurd than to say, to write a high House. What led Milton into this Error, I think, must have been his consounding the Word build with construct. To construct, or to form a Rhime, is good Sense; but to build a Rhime is bad, though build and construct, in some Senses, are synonimous.

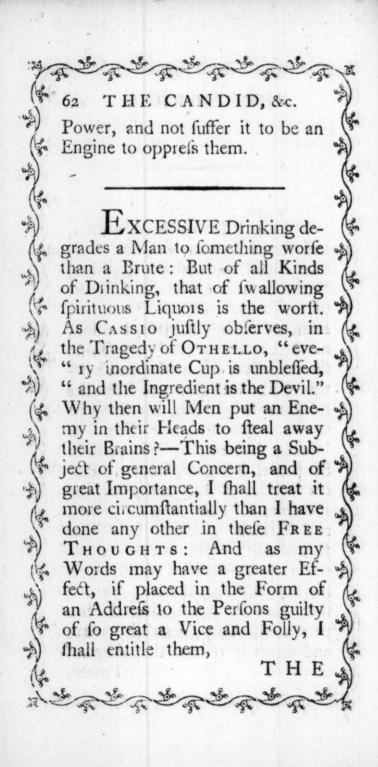
REVENGE is the most odious Quality a Man can possess, and shews that its Possessor is the Slave of Cowardice, as none but a Coward, who fears his Adversary, would be revenged of him. How much greater is it to pardon, than

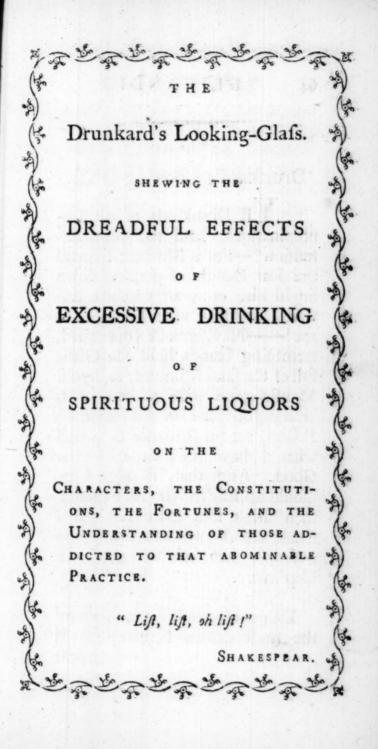
杂世界世界世界世界 THE CANDID. than to revenge an Injury! In that we act the Christian; in this the Heathen. By taking Revenge, we shew ourselves but even with our Foe; but by forgiving an Injury, we shew ourselves superior. I am greatly displeased with SHAKESPEAR for fo strongly inculcating this low, this difgraceful Principle in one of his best Tragedies. He has made a Being from the invisible Realms burst on the affrighted HAMLET, and repeatedly urge him to "revenge " his foul and most unnatural Mur-"der," by committing a foul and most unnatural Murder on his Uncle. This wicked Counfel the young Prince determines to follow; and is fo resolutely bent on it, that he will not be contented to kill his Uncle's Body, but he wants also to kill his Soul. He fees his Uncle in a kneeling Pofture, with his Eyes uplifted to Heaven, and with a Heart feemingly penitent, begging Pardon

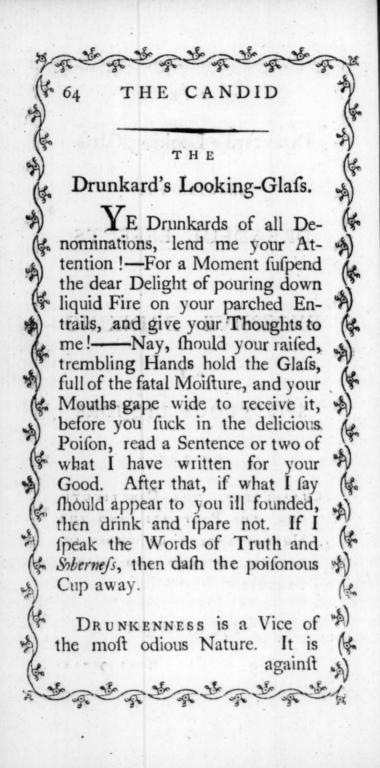
<u>ۼڿڿڿڿڿڿڿڿ</u> PHILOSOPHER. of the Deity for his Offence. The Prince is just preparing to kill him; but thinking that if he does it at that Time, his Uncle's Soul, in his own Words, " will fly " straight to Heaven," he stops, and determines to do it at some Season when he is in a Fit of Debauchery, that so he may " fend " him quick to Hell."-How SHAKESPEAR, who, in general, is a good Moralist as well as a fine Poet, should fall into so great an Error I know not; but this I am fure of, that the Doctrine recommended by the Ghost is so abominable and infernal, that none but the Devil himself, or one of his Imps could, with Propriety, be supposed to be the Author of it. THINK," fays Lord CHESTERFIELD, "that notwith-" flanding

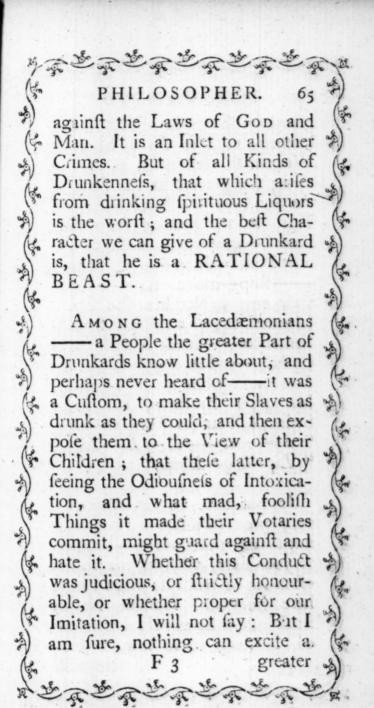






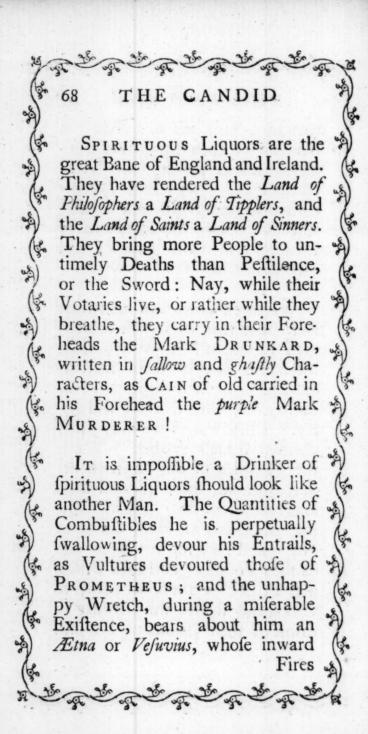


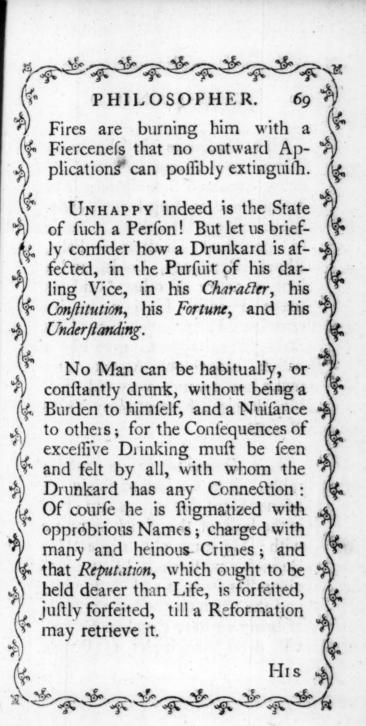




《世界世界世界世界世界世界 THE CANDID greater Abhorrence against Drunkenness, than to see a Man or Woman so inebriated, as to reel along the Streets in the Face of the Sun; — to stare, like stuck Pigs, at the hooting Boys near them; -attempt to walk to the next Brandy-Shop;—to stagger—ftop—move on;—fhake their empty Noddles like China Mandarines; - utter half-formed Sentences; - fwear blasphemous Oaths; - and at length fall in the Dirt; and while groveling there, like their Brethren, the filthy Swine, call out for "m-m-mo-" mo-more-L-L-Liq-" Liq-Liq-Liquor." Is not this, ye Drunkards! a very pretty Picture? Nay, is it not a very true one?——I appeal to yourselves, whether you do not often see in real Life what I have here painted. Human Nature must indeed be greatly degenerated, to stoop to so low, so contemptible ۼؠڿڿڿڿڿڮ ۼؠڿڂڿڿؠٷؠٷ

京世界世界世界世界世界世界 PHILOSOPHER. temptible a Practice; but the Number of fuch degenerate People is indeed prodigious. They blacken the Way; they are offensive to the Sight and Smell; and they move the Emotions of Contempt in some People, and Pity in others. WHENCE arises this enormous Evil, that thus excites these mingled Emotions? --- Why, from the curfed Brandy-Shops that falute our Eyes, and regale our Nofes in every Street, Lane and Alley. These Places we may justly christen Satan's Temples. While the Temples of our MAKER are unfrequented, these infernal Ones are always crowded. Their Doors, like the Doors of Hell, are open Night and Day for the Reception of their Votaries; and their Priefts and Priestesses are ever ready to tempt and seduce the Unwary to drink of their poisonous Potions. SPI-







Time, how strong soever originally, repeated Intoxication will impair, and at length totally destroy. Every Drunkard is liable to perpetual Disasters. — Falls, Blows, Retchings, Colds, and a long et cætera of other Accidents make dreadful Havock in his emaciated Frame; rob him of his Strength and Spirits; give him a pallid, cadaverous Aspect; and make him a very—very old, feeble, decrepid Man at thirty Years of Age.

His Fortune too suffers considerably. It is not indeed solely the Money spent that injures him; that is the least of the Evils he meets with: He must also neglect his Business; perform it badly; disoblige his Friends and Customers; and the Character he has acquired, of being an idle, drunken Fellow, will deter Multitudes of People from

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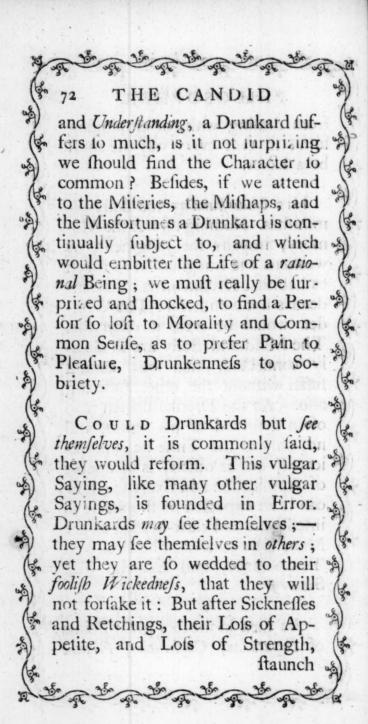
送安全安全安全 PHILOSOPHER. from dealing with, or employing him; fo that every way he must be a Lofer. His Understanding too daily diminishes. Nothing injures the Memory, impairs the Judgment, or weakens the Imagination fo much as habitual Drunkenness. This indeed is not wonderful: The Wonder would be were it otherwise. ly connected, that one cannot fuffer without the other fuffering also. As the Drunkard then is so often deprived of his Senses, and not only at the Time he is intoxicated, but at others, is incapable of Application and Exercise. The Mind and Body are so closecan it be expected he should be so

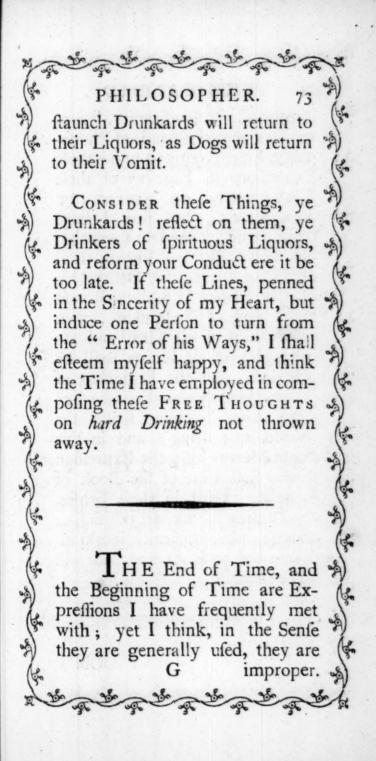
As then in the four great Points of Reputation, Constitution, Fortune and

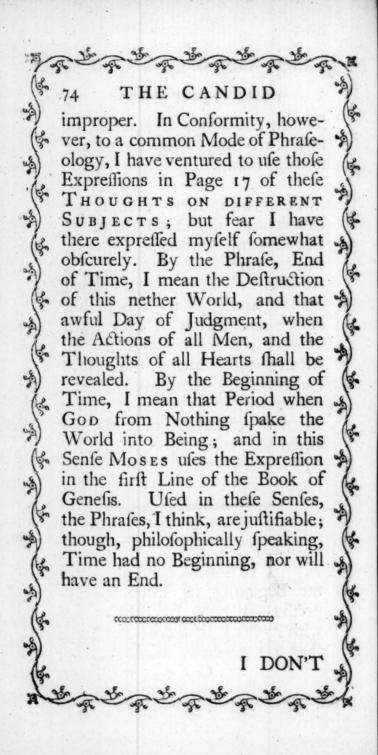
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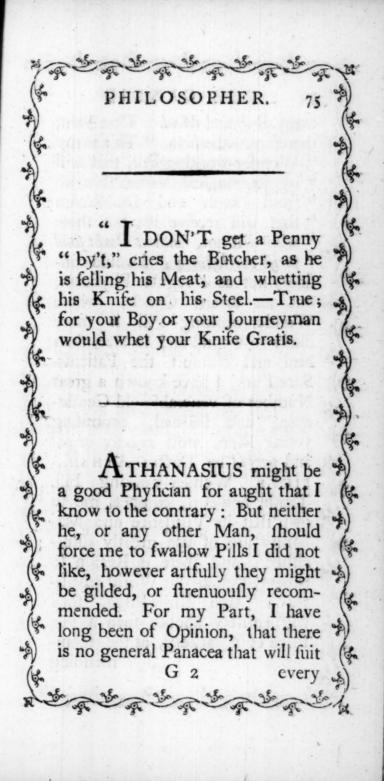
intelligent and clear-headed as the Man, who joins Application with Temperance, and Exercise with

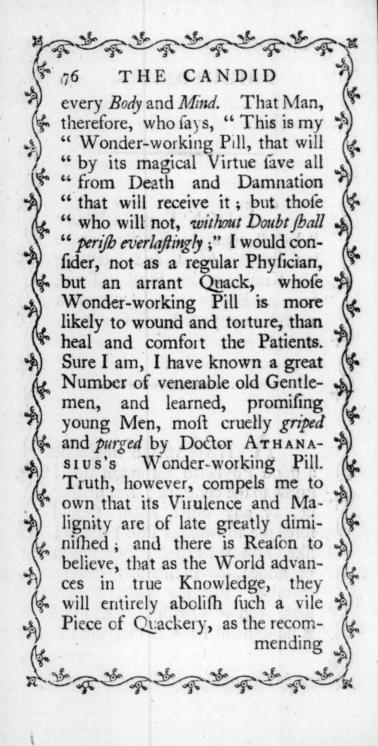
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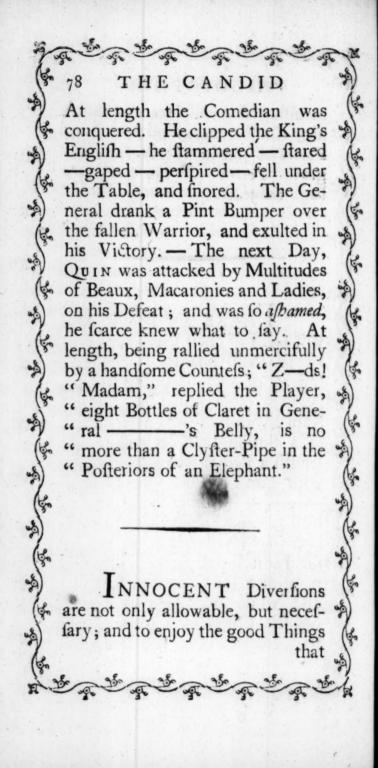
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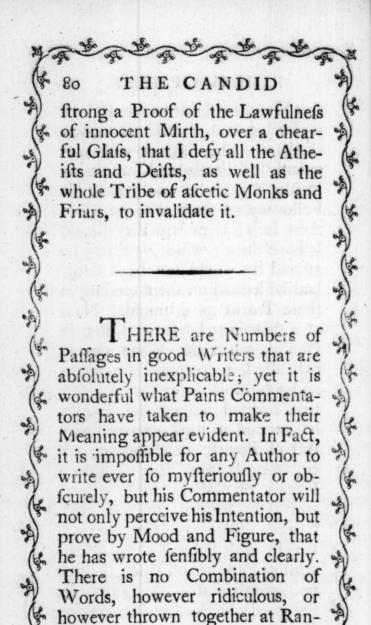
ing, if not a poisonous Pill, from Places of public Worship, to the great Terror of his Majesty's

liege Subjects.

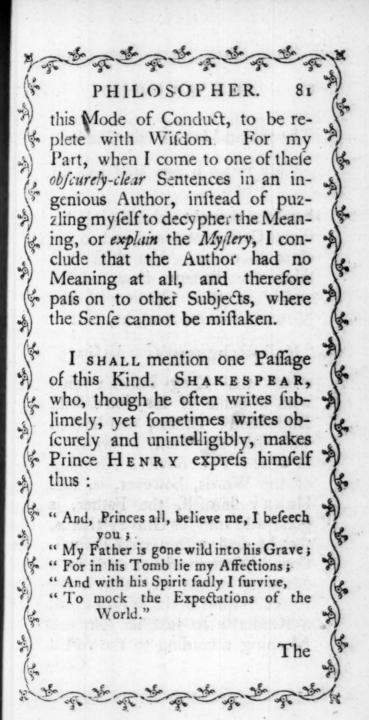
I HERE are People who will boast of their Vices, and glory in their Shame. The late Quin, of Venison-eating Memory, was often declaring, that no Man alive could swill more Claret at a Sitting than he could. length a Person was found to cope with him: This was General whofe Belly was at least as capacious as FALSTAFF's, and who loved Claret as well as fat JACK loved Sack. The General and the Comedian fat to it; and while the Landlord poured out the Claret in a large Bowl, they emptied it by Pint Draughts.

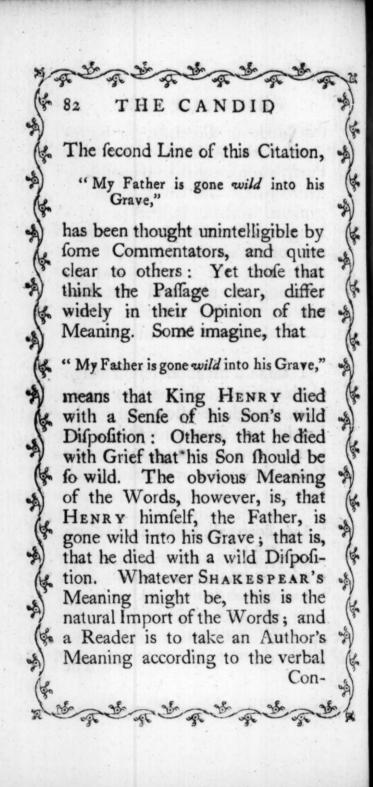


ڰؠڰؠڰؠڰؠڰؠڰ RHILOSOPHER. that HEAVEN fends us is certainly preferable to a churlish Rejection of them. Our Saviour went frequently to Feafts and Entertainments, and as he would have his Followers go there also, he gives them Instructions how they should behave there; which, we may be affured he would not have done, had he looked on the attending at those Places as criminal. at a Marriage Feaft, at Cana, in Galilee, when the Wine was all exhausted, to keep up the Mirth and good Humour we may prefume that reigned among the Guefts, he exerted a most extraordinary Act of Power, in changing, not eighteen Bottles, but eighteen Firkins of Water into Wine; and these Firkins, we are told, " were filled to the BRIM;" which, with Submission to Waterdrinking Parsons and Poets, I think no inconsiderable Authority for the good old Practice of drinking BUMPERS. This is, I think, fo ftrong

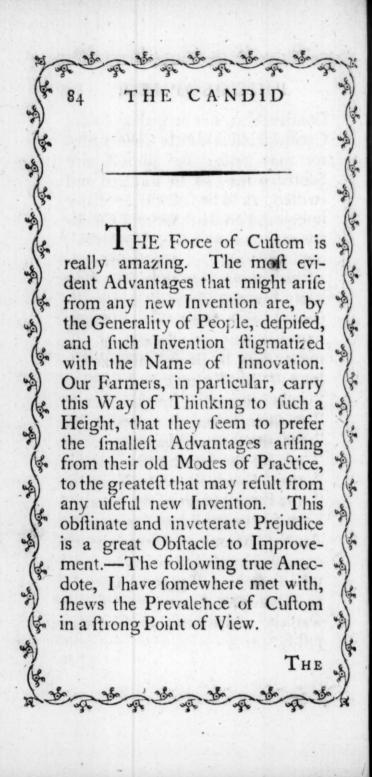


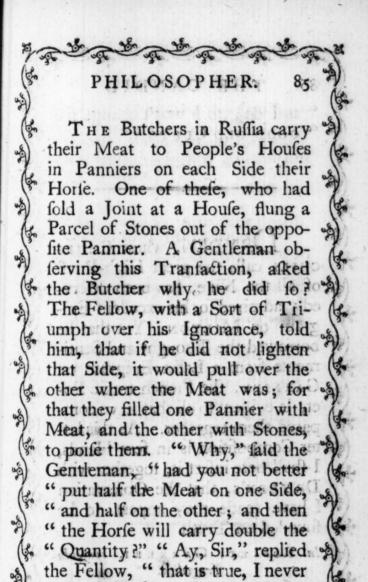
dom, but may be proved,





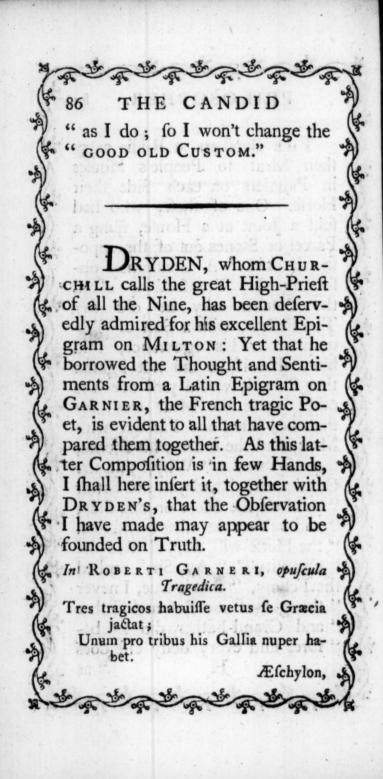
茶堂茶茶茶茶茶茶 PHILOSOPHER. Construction, not according to the Construction a subtle Commentator may raise; for almost any Sentence may be fo tortured and twifted, as to be susceptible of any Interpretation that Art and Casuiftry may put upon it; Words being like Wax, that may be moulded and worked up to any Form a lively Imagination may think proper to give them. - I think, however, that what SHAKESPEAR meant may be paraphrased as follows: "My Father may be faid to " have gone wild into his Grave, " because I buried my wild Af-" fections there; and am determined, for the future to imitate his good Conduct, and disappoint " the Expectations of the World." I am pretty confident this was the Author's Meaning; though he has expressed himself so obscurely, and used so bold a Figure of Speech, as DISCERNMENT herself can fcarcely understand, or Criticism justify.

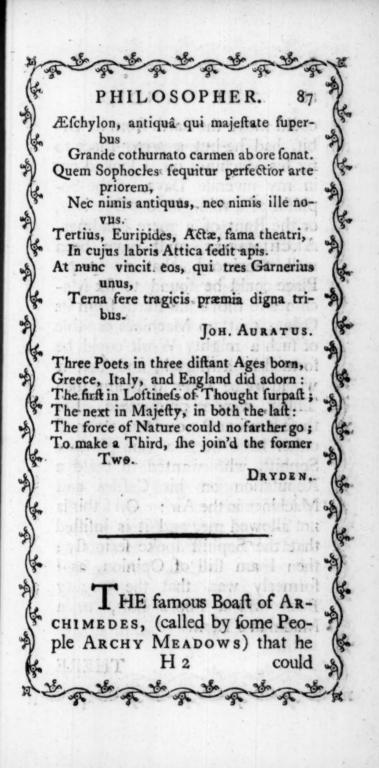




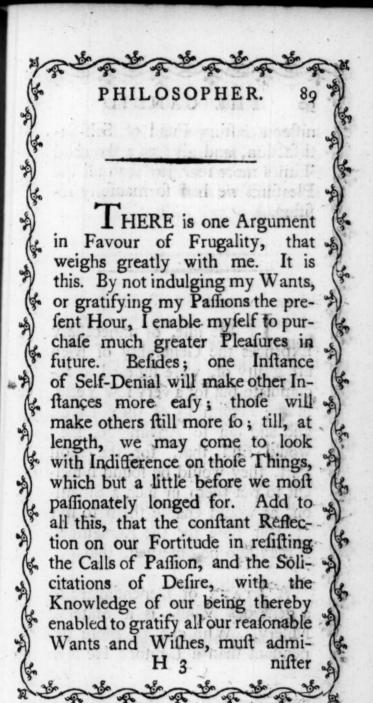
"and Grand-Father did so be"fore, and every Body else does
H "as

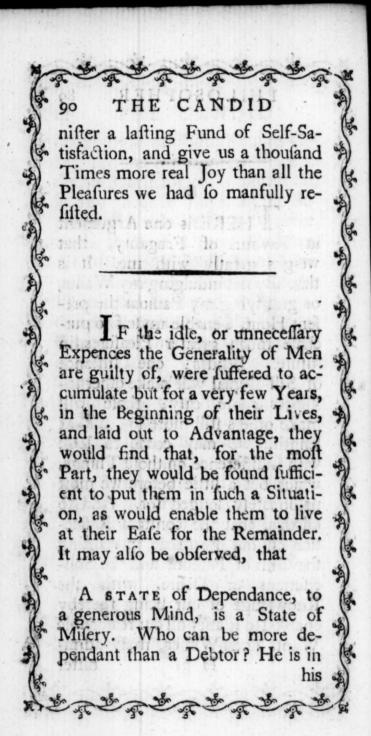
" thought of it: But my Father

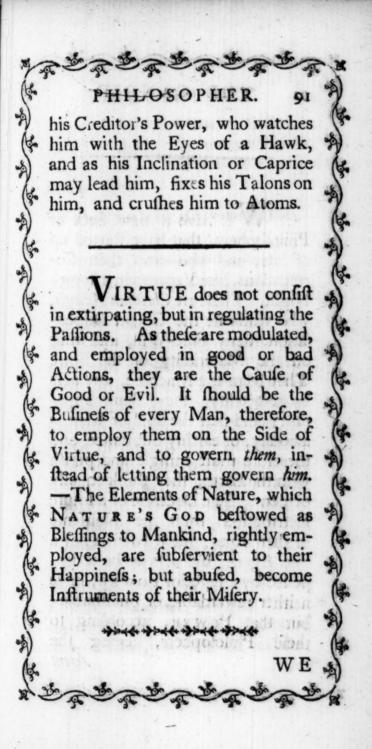


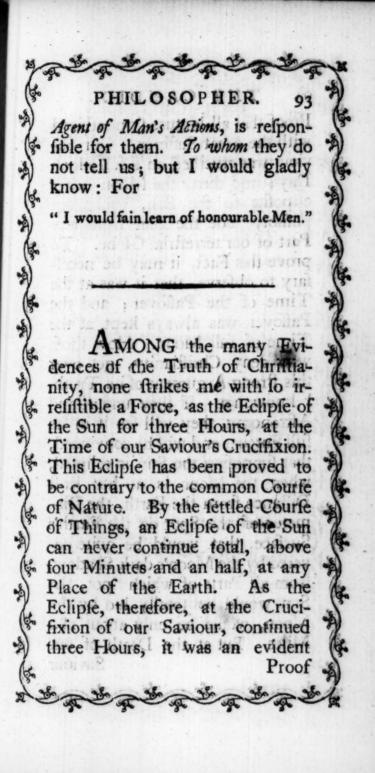


安全等的 THE CANDID could move the Earth from its Orbit, had he but a proper Place to fix his Machines on, I looked on, in my juvenile Days, as the Sophism of a vain-glorious Deceiver, or the Rant of a mere Madman. ARCHIMEDES must have been well convinced, that no proper Place could be found to fix Machines to move the Earth from its Orbit; that no Machines capable of fuch a mighty Work could be formed by a Mortal; and that it would not be proper to do any fuch Thing, were it practicable. For these Reasons ARCHIMEDES must either have been a vain-glorious Sophist, who wanted to build a Reputation on his Castles and Machines in the Air: Orif this is not allowed me, and it is infifted that the Sophist spoke seriously; then I am still of Opinion, as I formerly was, that the mighty Boast was a Fool's Bolt, or Madman's Rant.







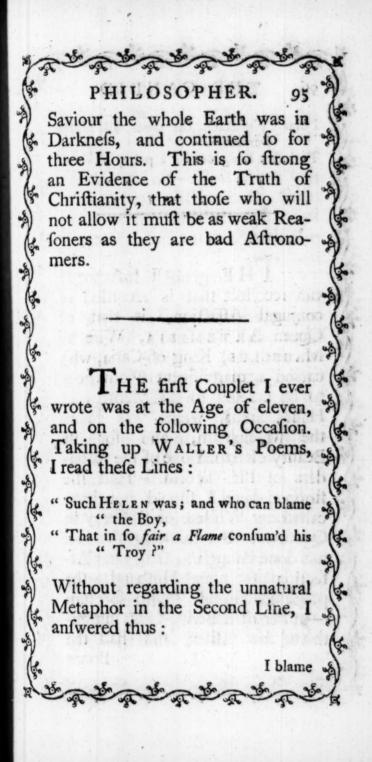


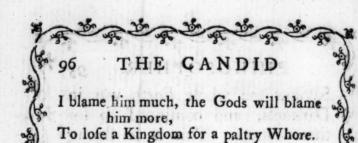
ڰ<u>ؠ؇ؠ؇ؠ؇ؠ؇ؠ؇ؠ؇</u> THE CANDID 94 Proof that all Nature sympathized with the great Sufferer. Our Saviour was crucified on a full Moon Day; and then, the Moon being opposite to the Sun, could not possibly hide the Sun from any Part of our terrestrial Globe. prove this Fact, it may be necelfary to observe, that it was at the Time of the Passover; and the Paffover was always kept at the Time of full Moon. How those who deny Christianity, get over this strong Argument of its Truth, I know not. If they understand Aftronomy, they will fee it in its full Force; and will be convinced, that supposing the Sun is eclipsed, when the Moon is at her least Distance from the Earth, the Diameter of the Spot on the Earth's Surface, that would be quite covered by the Moon's dark Shadow, from all Parts of which Spot, the Sun would be totally hid by the Moon, would be only about 180

Miles. But at the Death of our

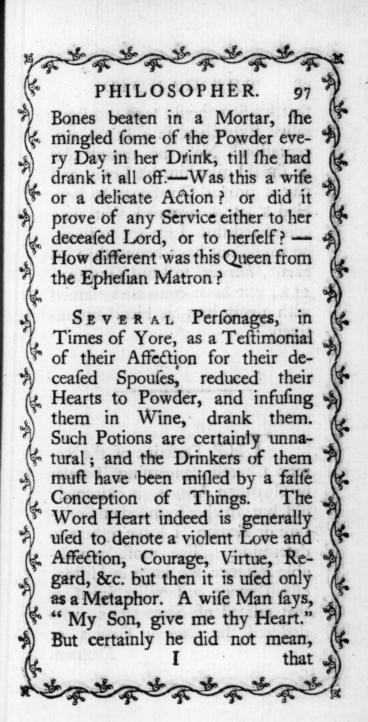
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Saviour





HE greatest Instance I can recollect that is recorded of conjugal Affection, is that of Queen ARTEMISIA, Wife of Mausolus, King of Caria, who caused a magnificent Monument to be erected to his Memory in Halicarnassus, which was called the Mausoleum, and for its Beauty esteemed one of the Wonders of the World. Had she flopped here I should not have called her Wisdom or Delicacy in Question: But thinking she had not done enough to teftify her Affection for her Husband, she prepared another Tomb for him -in her own Body. Having gathered his Ashes, and had the Bones





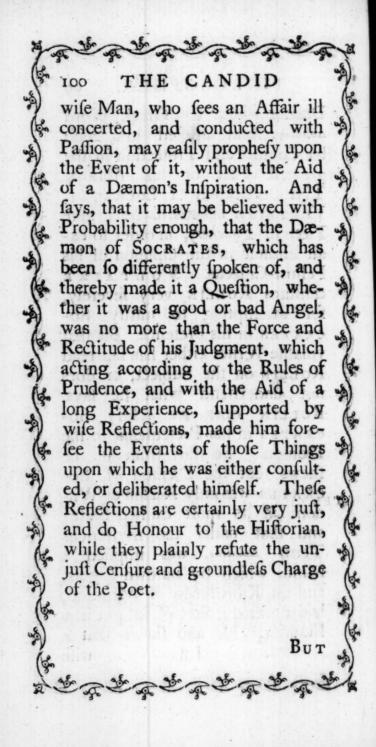
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that his Son should take this figurative Expression in a literal Acceptation! No; he meant that he should give him his Love, and pay a proper Obedience to him. Had a lately deceased Wit duly considered this, I am apt to think, he would not have bequeathed his Heart, literally, to Lord Despenser, but have contented himself with giving him his Heart figuratively.

THE Doctrine of the Roman Church concerning Tutelar or Guardian Angels, is extremely old, but whether founded on Scripture or Reason, I leave others to determine. The most remarkable Instance we have in History of a Dæmon or familiar Spirit, is that related of Socrates, who declared he had a Genius or Dæmon,

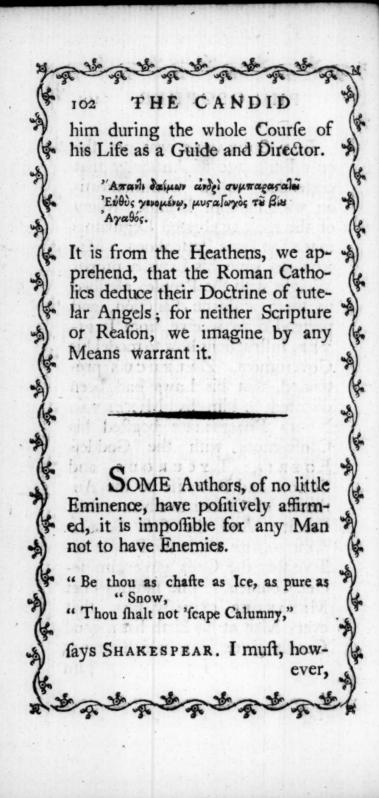
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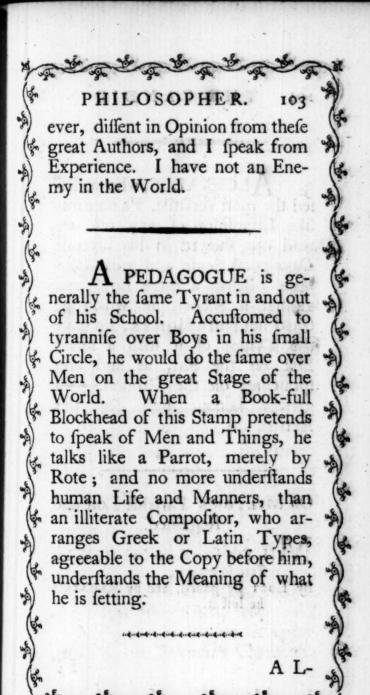
ۼڿڿڿڿڿ ۼڿڿڿڿڿڿ PHILOSOPHER. Dæmon, from the Greek Word Δαίμόνιον, that affifted him with his Counsel and Protection in the greatest Part of his Actions. This Declaration of SOCRATES. VOLTAIRE affirms to be a mere Piece of Quackery, in order to exalt himself in the Opinion of his Fellow-Citizens. VOLTAIRE cenfures ROLLIN very feverely, for attempting to justify So-CRATES in his Pretence. But that volatile Writer either has not read ROLLIN on the Subject, or does not understand what he fays. ROLLIN does not justify So-CRATES in his Pretensions to the Dæmon. So far from it, he shews that the Dæmon of So-CRATES was only Reason or Wisdom in its most exalted State; and that under the mysterious Term Δαίμόνιο, was implied a Mind, which by its own Lights, and the Knowledge of Mankind, had attained a Sort of Infight into Futurity. He also shews that a wise 世界世界世界世界

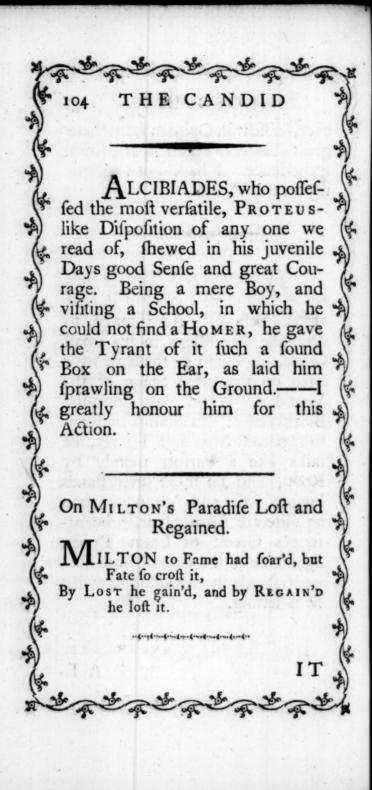


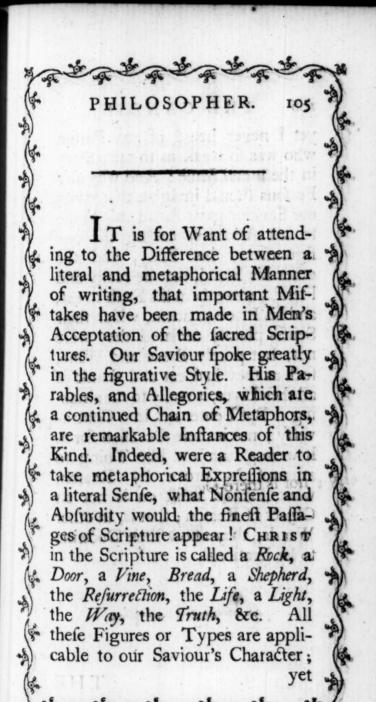
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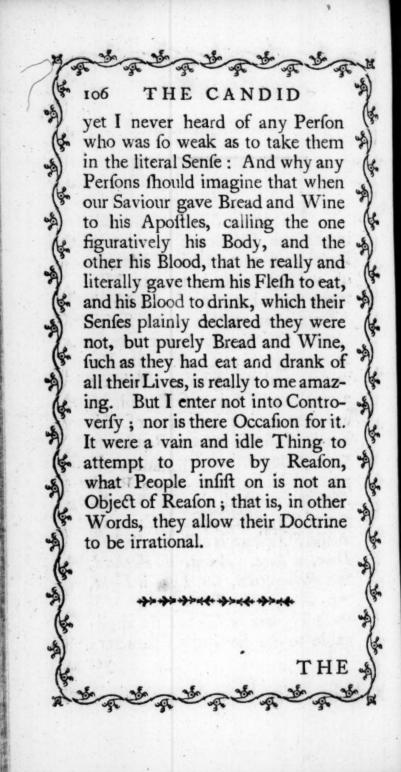
Bur Socrates was not the only Personage of Antiquity that pretended to a Communication with fuperior Beings. of the most celebrated Legislators made the fame Pretenfions. nos, to give his Laws a proper Weight with the People, ascribed to them a divine Sanction, and pretended to receive from Jupi-TER, Instructions how to model his Government. ZALEUCUS pretended, that his Laws had been dictated to him by MINERVA: NUMA POMPILIUS boafted his Conferences with the Goddess EGERIA: LYCURGUS and Solon had Recourse to the Authority of Oracles to advance their Credit: And the first Scipio AFRICANUS made the People believe that the Gods gave him fecret Counsels. The famous Poet MENANDER expresly says, that every Man at his Birth has a good Genius given him, which attends him

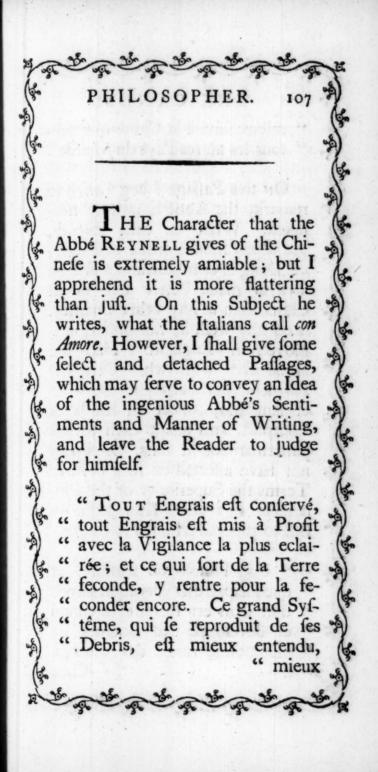


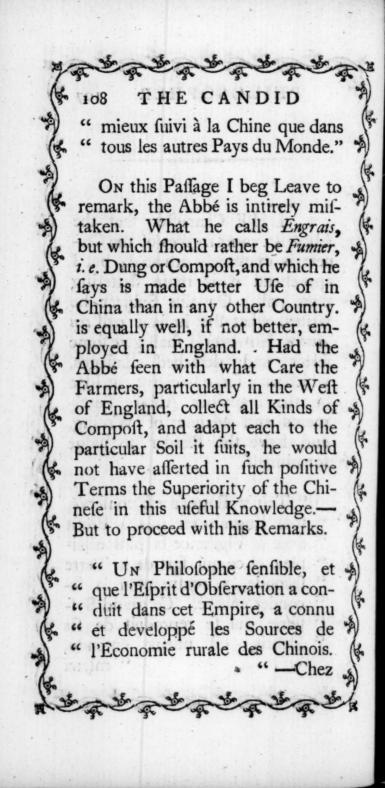


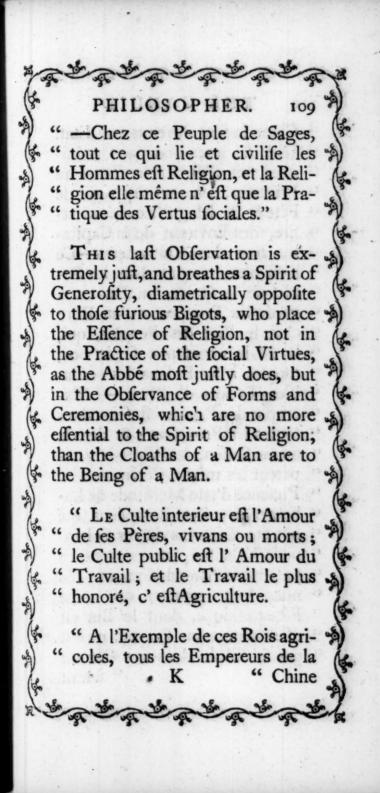


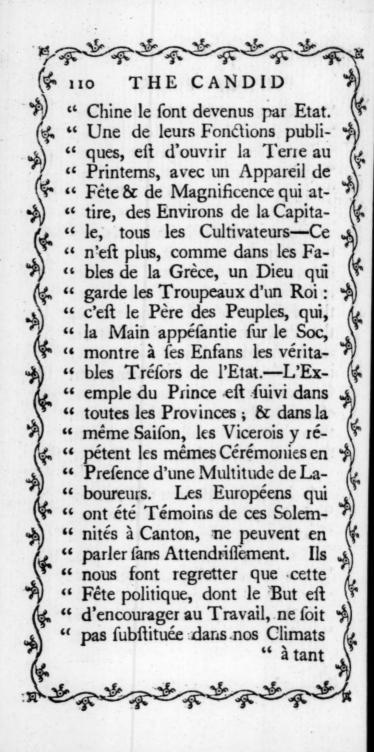


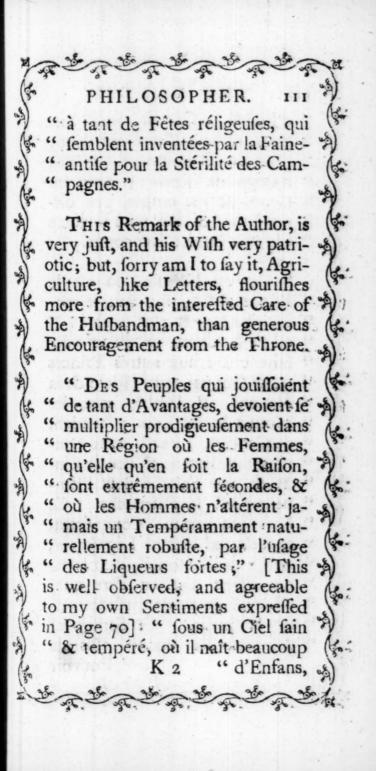


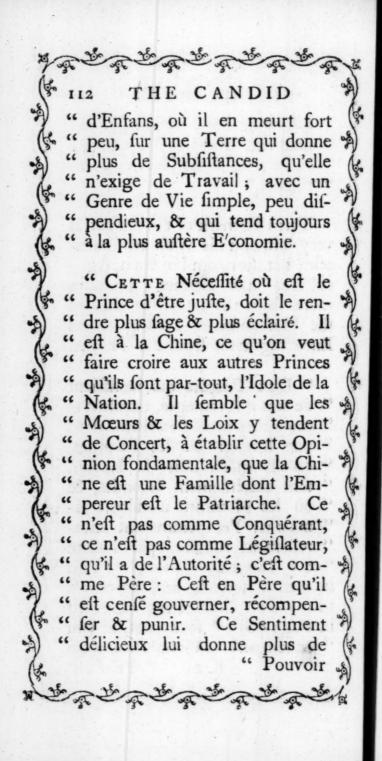


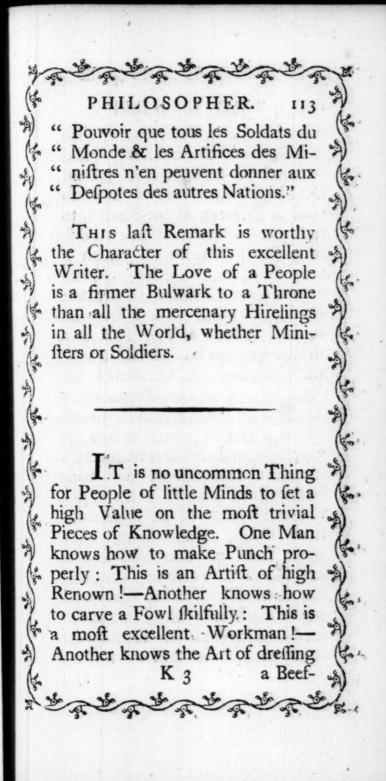






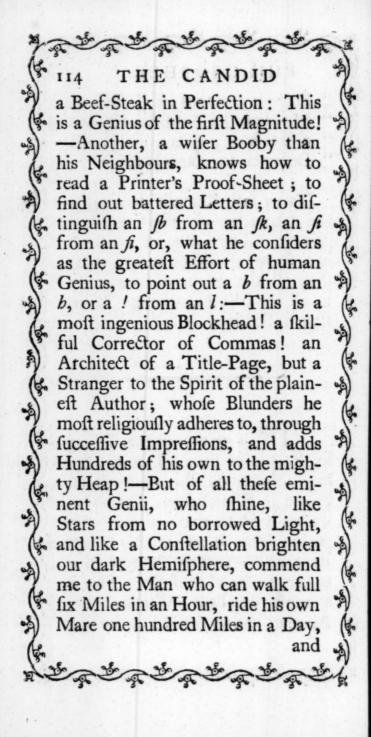




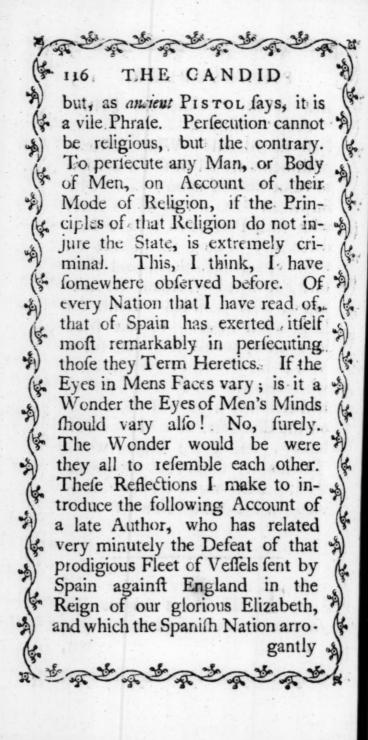


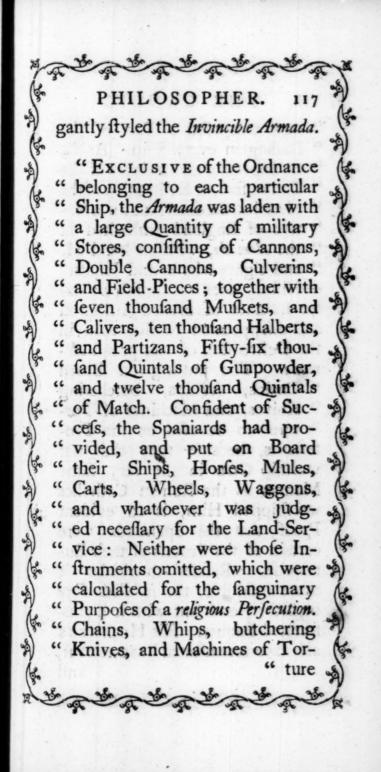
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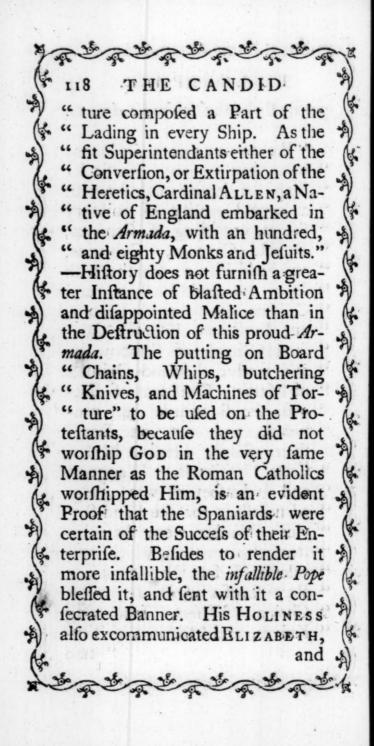
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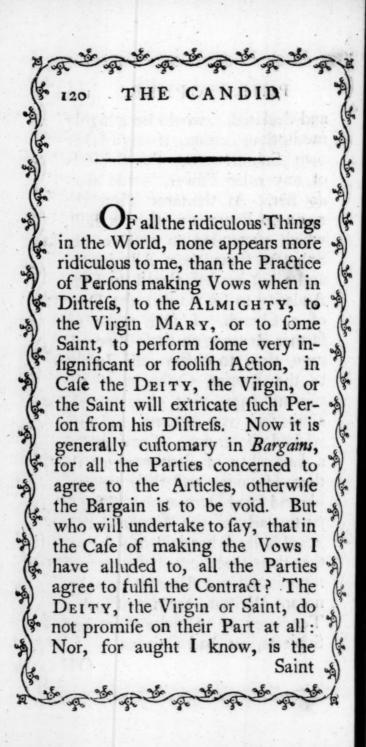
安全安全安全安全 PHILOSOPHER. and drink " Potations Pottle-" deep," without being in the least disordered !- What Accomplishments are all these for a Man to value himself upon! Can we be furprized that we fo often meet with fuch Persons as I have here described, priding themselves on their vast Acquisitions, and their rare Faculties!—Cardinal RICHE-LIEU, who possessed Talents for Legislation superior to any Man in France, would fain pass for a Wit; Sir ROBERT WALPOLE, who whatever his Heart might be, had certainly a good Head, affected the Character of a Man of Gallantry; and -the Third, whose Talents are fomewhat problematical, prides himself for his Knowledge in the Art of Turning. HE Term religious Persecution I have often met with; but,







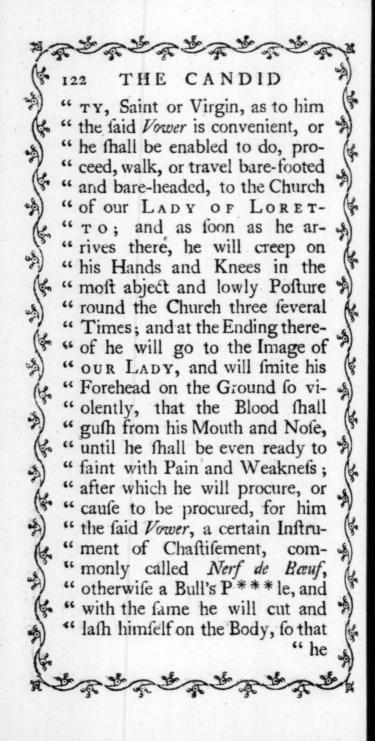
坐弃坐弃坐弃坐弃 PHILOSOPHER. 119 and declared it would be a highly meritorious Action, if any of her own Subjects, or the Subjects of any other Power, would murder her. At the same Time the SACRED PONTIFF issued a Bull, which pretended to absolve her Subjects from their Allegiance; and a hot-headed Papist had the Audacity to fix it upon the Door of a Church. I shall make no farther Remark on these Proceedings, than to observe, in Justice to the Roman Catholics of the present Age, that they utterly abhor fuch vile Actions, and fuch wicked Doctrines. They possess a Liberality of Sentiment as do them Honour; and their peaceable and loyal Demeanour, (I speak particularly of the Roman Catholics of Ireland) has evidently shewn, that their Doctrines, however misrepresented by inflammatory or ignorant Writers, are not of such a Tendency as to make them bad Subjects, or bad Citizens.



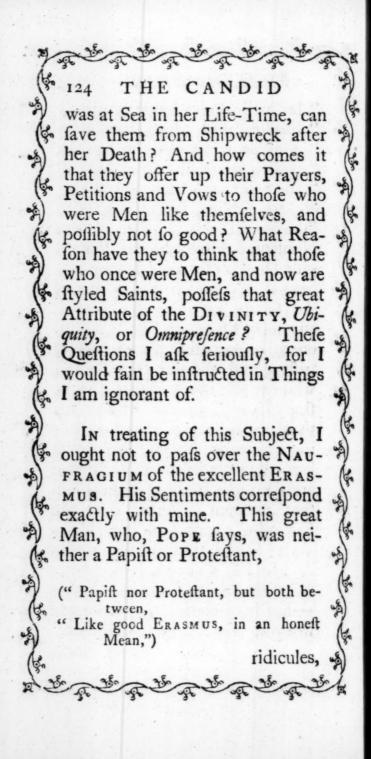
THE STANTANT PHILOSOPHER. Saint or the Virgin present at the making the Vow. In Law I well know the Parties must be all present, in Person or by Proxy, when a Bargain is struck, and a Contract executed; and why it should not be so too in Religion, I am quite ignorant. Indeed, it may be faid, the DEITY, the Virgin and Saint are not Parties to the Vow, nor is this faid Vow a Bargain or Contract: It is merely a conditional Obliga-京京京学会 tion, "that if the DEITY, the " Saint, or the Virgin will be gra-" ciously pleased to save the Vow-" er from Shipwreck, or whatever " Danger he is in, and bring him " fafe to Land, that then the faid " Vower doth, for himself alone, " and not for his Executors, Ad-" ministrators or Assigns, cove-" nant, promise and agree to and " with the faid DEITY, Saint, or " Virgin, that he the faid Vower "will, as foon after as he is " brought to Land, by the Aid, " Affistance or Help of said DEI-

REPERTANT

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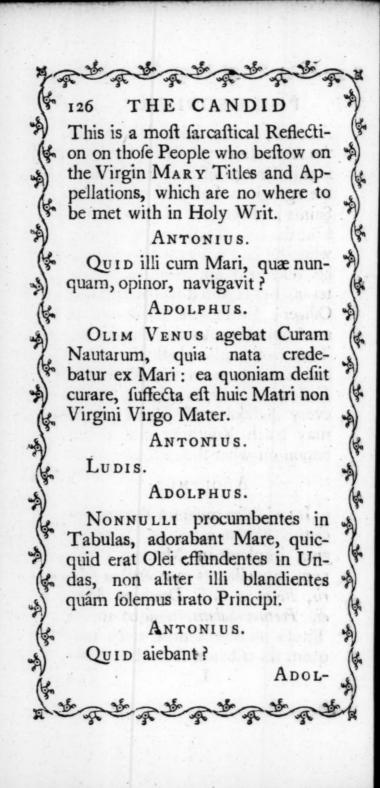


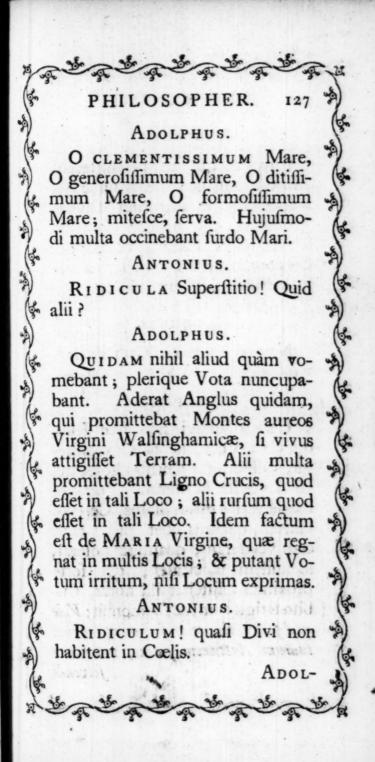
Entrate and PHILOSOPHER. "he will draw Blood at every "Stroke, and raise such great "Wheals on his Body as must be " highly acceptable to the DEITY, " the Saint or Virgin to behold," &c. &c. Now, I would ask, what fignifies all this Mummery and Nonfense? How can People imagine the DEITY, or, if they will have it so, the Virgin, or any of the Saints, can be pleased with any fuch Things as I have mentioned, or any other Thing equally trifling and abfurd? If a Person, who expects every Moment to be shipwrecked should make ten thousand ridiculous Vows, of doing particular Things, in Case he is faved, does he think his Prayers are the more likely to be heard on that Account? What! does the Scoundrel attempt to bribe HEA-VEN? Does the Villain feek to corrupt the VIRGIN? Does the Monster want to feduce the SAINT? -But how comes it, that People imagine the Virgin, who never was E STER SE

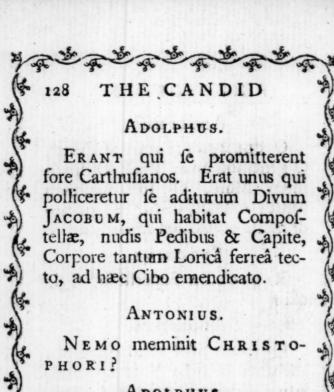


坐安坐安坐安坐安 PHILOSOPHER. ridicules, in the keenest Manner, the Absurdities practised by Perfons in Danger of Shipwreck, and the egregious Folly of calling on Saints and Angels to help them. Like the honest Soldier, who said, when he had a Favour to folicit, he disdained applying to Subalterns, but repaired to the superior Officer; ERASMUS recommends an Application to the DEITY in Times of Peril .- I shall give a few Extracts from this admirable Colloguy, notwithstanding it is in every School-boy's Hand; as it may teach Youth to reflect and reason on what they read. ADOLPHUS. IBI vidisses miseram Rerum Faciem: Nautæ canentes, Salve Reging, implorabant Matrem Virginem, appellantes eam Stellam Maris, Reginam Cali, Dominam Mundi, Portum Salutis, aliisque multis Titulis illi blandientes, quos nufquam illi tribuunt facræ Literæ.-This

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ADOLPHUS.

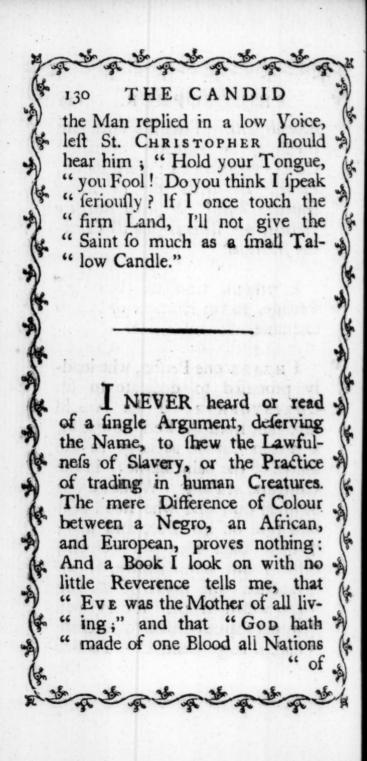
UNUM audivi non sine Risu, qui clarâ Voce, nè non exaudiretur, polliceretur Christophoro, qui est Lutetiæ in summo Templo, Mons veriùs quam Statua, Cereum tantum, quantus esset ipse. Hæc cum vociserans, quantum poterat, identidem inculcaret; qui sorte proximus assistebat illi notus, Cubito tetigit eum, ac submonuit: Vide quid pollicearis; etiamsi Rerum enmium tuarum Auctionem facias, non sueris solvendo

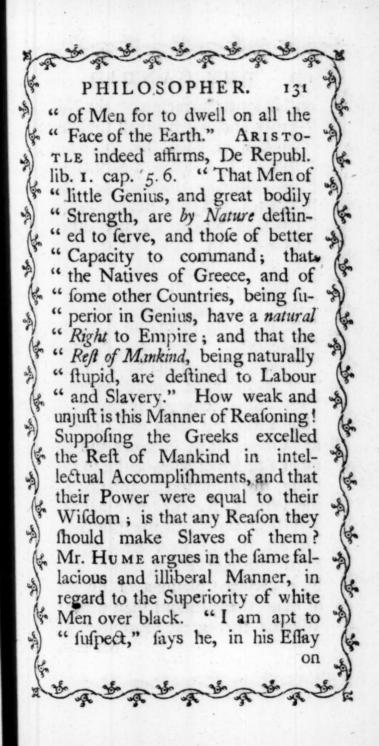
<u>ۼڿڿڿڿڿڿڿ</u> PHILOSOPHER. solvendo satis. Tum ille Voce jam pressiore, nè videlicet exaudiret CHRISTOPHORUS: Tace, inquit, Fatue; an credis me ex Animi Sententia loqui? Si semel contigero Terram, non daturus sum illi Candelam sebaceam. I SHALL translate this last Passage, as the Humour of it is so exquisite. I HEARD one Person, who loudly promised to dedicate to St. CHRISTOPHER, if he would fave him from the Peril he was in, a waxen Candle as large as the Statue of the Saint himself, in the Cathedral at Paris. While he was bawling out, one who ftood near him trod on his Toe, and faid; " Take Care what you promise; " for I am apprehensive, if an " Auction was made of all you " are worth in the World, you " would scarce be able to purchase

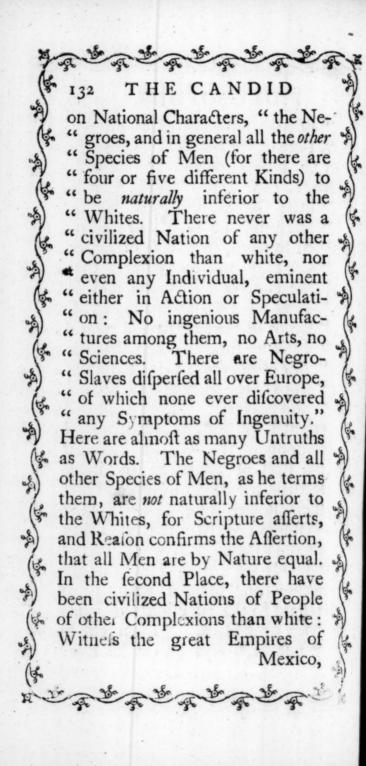
" fuch a large Candle." To this

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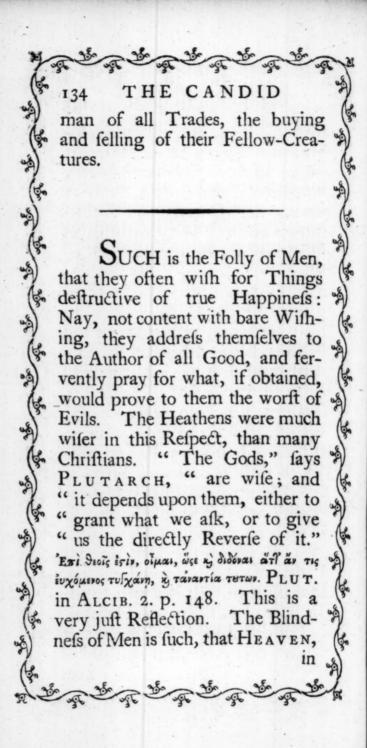
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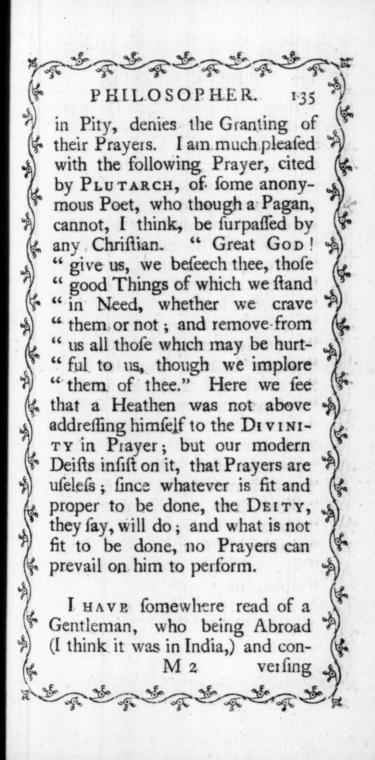


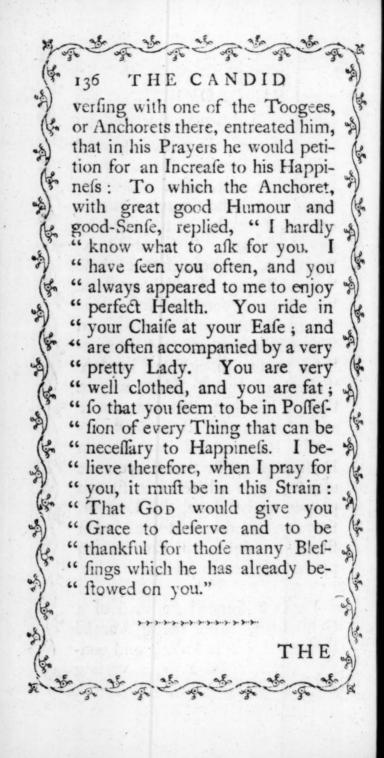




ڝٷڝٷڝٷڝٷڝ ڝٷڝٷڝٷڝ PHILOSOPHER. Mexico, Peru, &c. Thirdly, Ingenious Manufactures, together with useful Arts, have greatly flourished, and now flourish among the Africans and Americans. Fourthly, The Negro-Slaves dispersed over Europe have discovered excellent Capacities for Mechanics, Music, and Works of Ingenuity of all Kinds. Thus we fee what fallacious Arguments and Falsehoods the Advocates for Slavery make Use of. It is greatly to be regretted, that so inhuman a Trade as that I am now speaking against, should be countenanced and carried on by a Nation animated with fo zealous a Love of Freedom as the English confessedly are; and that those who have so frequently and generously shed their Blood in the Defence and Preservation of their own Liberties, should yet be such Strangers to the Dictates of Religion and Humanity, as to inflinge the Liberties of others, and drive that most inhuman

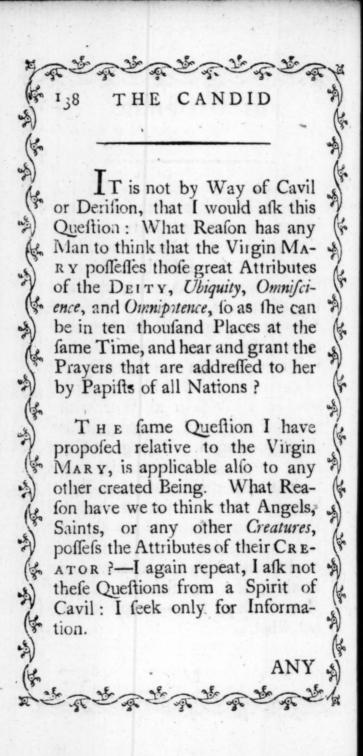






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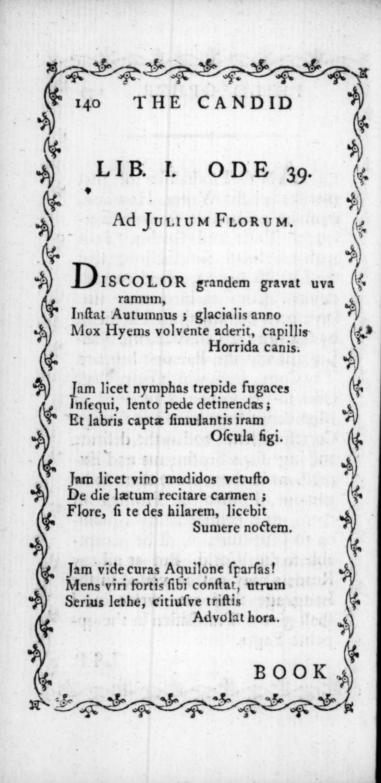
I HE great Scipio, during an Engagement between the Carthaginians and Numidians, being posted on a Hill, could see those formidable Armies, consisting of near a hundred thousand Men each, engage in Battle without any Danger to himself; for he had been fent on an Embassy to MASINISSA, by the Romans, who were not then at War with either Party, and arrived just as the Battle began. This great General often faid afterwards, that he had been present at many Battles, but at none with fo much Pleasure as .this. - Good Gop! what a Pleasure! to see two hundred thousand Men butchering one another, like the Soldiers of the prefent Day, for-they know not what.

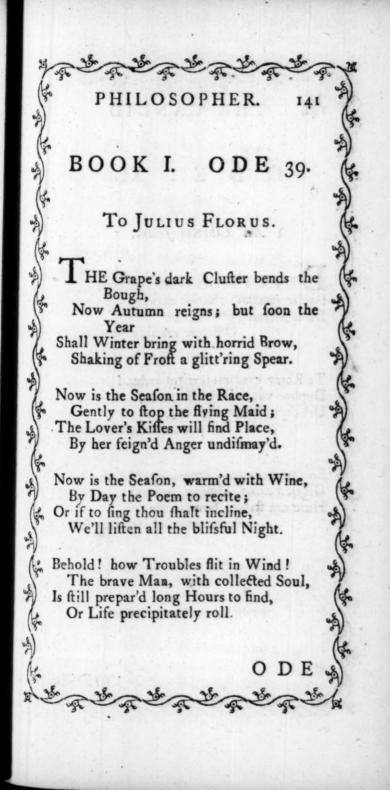


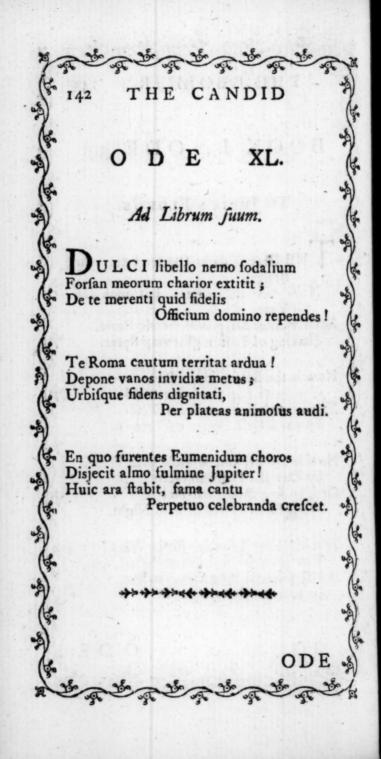
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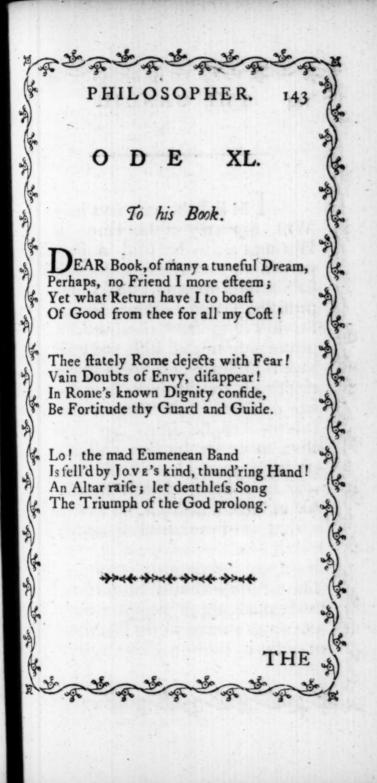
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ANY Production of that excellent classic Writer, HORACE, must be acceptable to every Perfon of Tafte and Genius. It is with no small Satisfaction, that the Literati have received two additional Odes of HORACE, that have been communicated to them, by GASPER PALLAVICINI, Sub-Librarian in the Palatine Library. The Copy, from which I give these Odes to the Public, I received in Manuscript from a learned foreign Correspondent; and as the delicate and ingenious Sentiments and Expressions in them prove them to be genuine, I think the Printing of them, as a confiderable Acquifition to Literature, must be acceptable to the World. But as all my Readers may not be versed in the Language they are wrote in, I shall give a Translation in the opposite Pages.





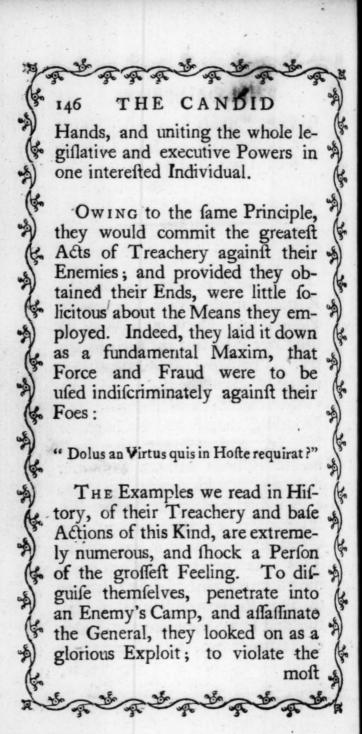




TANA TO THE THE CANDID

I HE Labourer, fays holy Writ, is worthy of his Hire. Hirelings are to be paid in Proportion to their Deferts, I think Justice also requires, that Compenfation should be made for the Services of those who move in a genteeler Sphere of Life, and who have a Delicacy and Spirit above exacting a certain Sum, or making a Tradesman's Bargain and Sale for those Services. Yet how often do we see Injustice and Ingratitude prevail! and Persons who have mounted aloft by the Aid of others Ladders, no fooner arrived at the defired Summit, kick the Ladders away, and quite forget the Makers of them !-These Persons should be told of the Remark the Philosopher An-AXAGORAS made to the celebrated PERICLES :- " PERICLES," faid

THE THE THE STATE OF THE STATE PHILOSOPHER. faid he, "those who make Use of " a Lamp, should take Care to " feed it with Oil." I HE antient Greeks and Romans made every Sentiment, Passion and Duty give Way to the Love they had for their Country. This Amor Patriæ was their ruling Passion, and made them violate the Laws of Religion and Morality, despise the Feelings of Nature, and commit the most horrid Actions without Remorse. Nature, and commit the most A Father would murder his Son, a Son his Father, a Brother his Sifter, if they but thought the Good of their Country required it. This was carrying Things to a most extravagant Height: It was tearing afunder the Bands of Nature and Duty, fnatching the Scales of Justice from the Magistrate's Hands,



PHILOSOPHER. 147

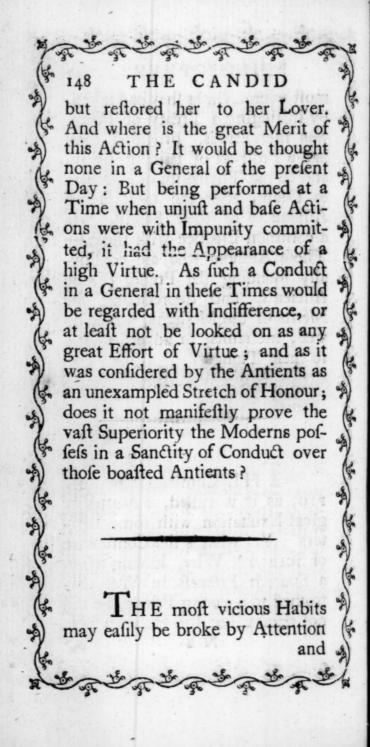
most solemn Oaths they had taken, by infringing a Treaty of Peace, was meritorious, provided they had a Prospect of gaining by it; and to put Thousands of Prisoners to Death, after the most sacred Assurances of their Sasety, was a common Practice with them. Those Authors who are continually sounding the Praises of the Ancients, and depreciating the Merits of the Moderns, would do well, methinks, to advert a little to these Things.

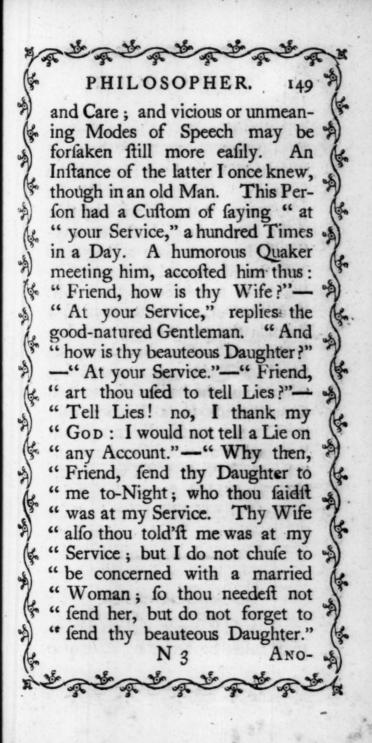
THE Continence of Scipro, as it is called, is Matter of great Exultation with some Writers. Yet what is this Continence of Scipro? Why, having taken a Spanish Princes in War, betrothed to a young Prince, he did not reserve her for his own Bed,

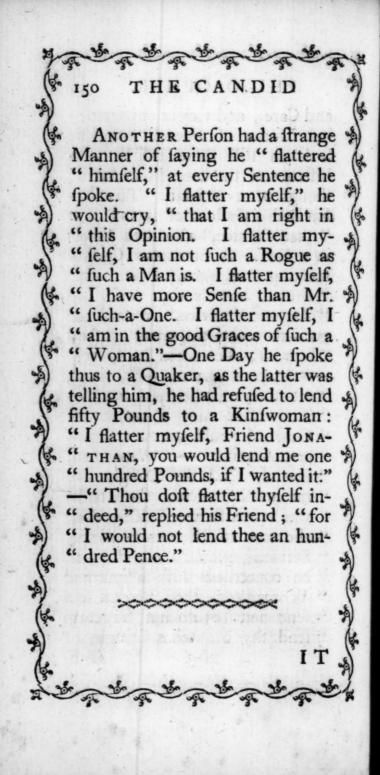
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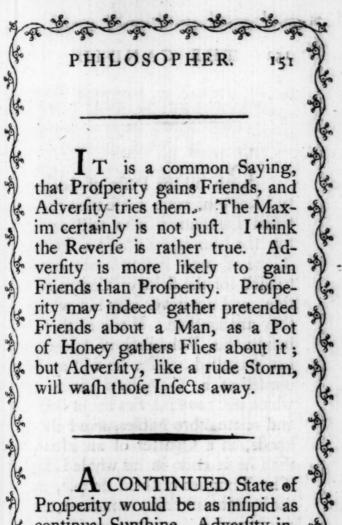
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A CONTINUED State of Prosperity would be as insipid as continual Sunshine. Adversity intervening renders Life as grateful as the Changes of the Seasons, or the alternate Succession of Day and Night.

OF

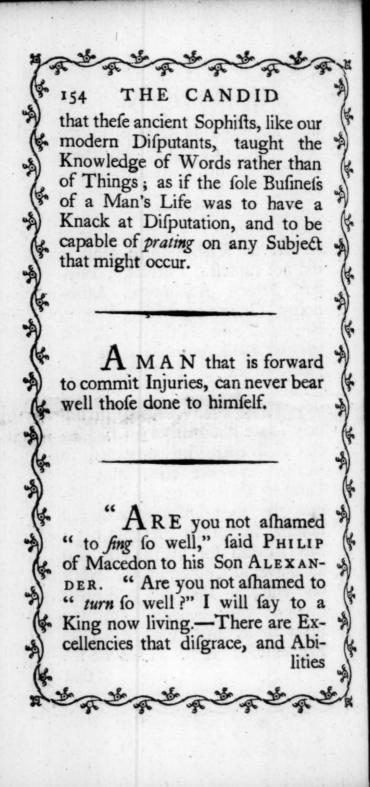
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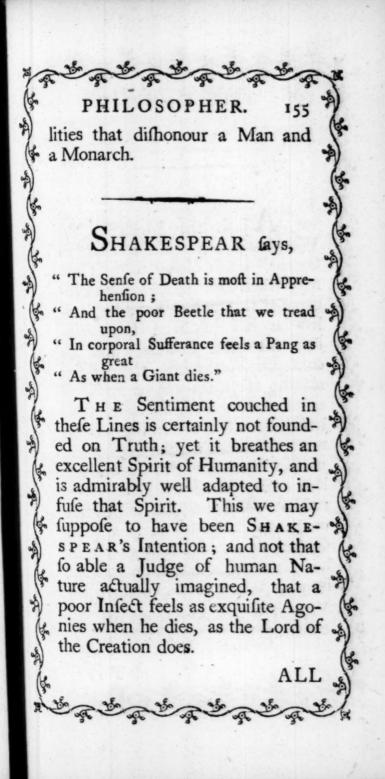
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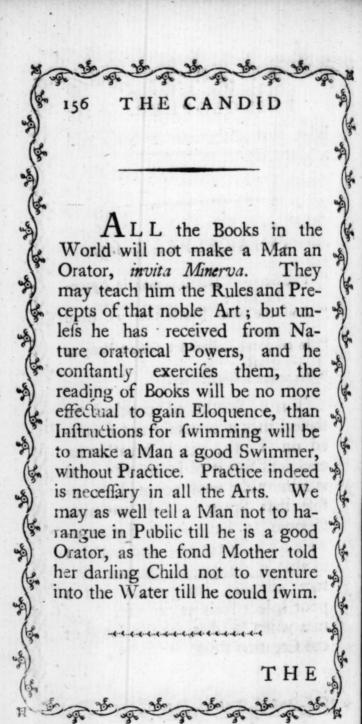
JF all the Pests of Society I know of none worse than professed Disputants, who will cavil for the ninth Part of a Hair. Thefe ill-bred Fellows will contradict for the Sake of Contradiction, and are never easy but when they are prating. If one of these, besides his Volubility of Speech, has travelled much, he will avail himself of a Traveller's Licence, which he always carries about him, and relate more Fables, alias Falsehoods, in a Quarter of an Hour, than he need do in his whole Life. The Tongues of these People, as the honest Hibernian remarked, are mighty glad when they are afleep; for then they obtain a little Rest. The ancient Sophists feem to me to have been the Sires of our modern Disputants. These Sophists first

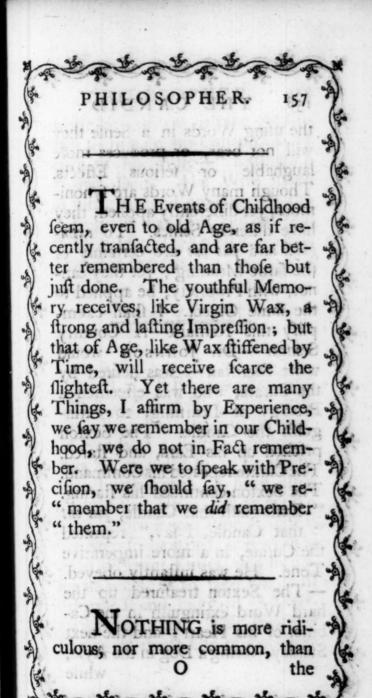
PHILOSOPHER. 153

first appeared in Greece, in the Time of Socrates, and made a Trade of their pretended Knowledge, wandering from City to City, and attended by Crowds of their Disciples. There was scarce an Art or Science these Masters did not profess; Theology, Phyfics, Ethics, Arithmetic, Aftronomy, Grammar, Music, Poetry, Rhetoric, and History. greatest Skill, however, was supposed to be in Philosophy and Eloquence; and they valued themselves highly, upon giving immediate Answers to all Questions that could be proposed to We are told, notwithstanding their pompous Professions, that their Disciples acquired nothing from their Precepts but a filly Efteem for themselves, and an universal Contempt for every one else; so that not a Scholar quitted their Schools, but was more impertinent than when he first entered them. Thus we see that









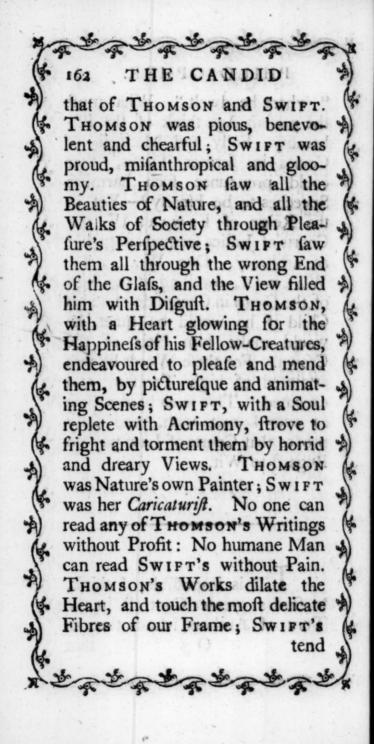
THE CANDID 158 the using Words in a Sense they will not bear, or produces more laughable or ferious Effects. Though many Words are fynonimous, yet differently applied, they have different Senses. To extinguish and put out are certainly of the same Meaning; yet they cannot, with Propriety, be applied to the same Object. I shall exemplify this Remark-A Country Sexton - Dr. Johnson would write Sacriftan - was defired by the Curate, who was esteemed a Prodigy of Learning, to extinguish the Candle. The Sexton pricked up his Ears, and stared. The Curate repeated his Command. The Sexton continued his staring. " Extinguish that Candle, put out that Candle, I fay," repeated the Curate, in a more imperative Tone. He was instantly obeyed. -The Sexton treasured up the hard Word extinguish in the Cabinet of his Heart; and the next Sunday, seeing a Dog in the Ayle, while 不必不必

安京学校课堂司李 PHILOSOPHER. while himself was helping the Curate to put on his Canonicals, he calls to his Wife-" Extinguish " that. Dog." His Wife stared at him, but faid nothing. " tinguish that Dog, put out that " Dog, I say, DOROTHY."-The Dog was put out. connect that none but ser were prade after that A LIBEL has often been called a Nose of Wax, and with great Propriety; fince in the plaftic Hands of a skilful Lawyer, it may be moulded fo as to assume almost any Form. I have often thought that Herefy had as good a Title to the Appellation; fince it has been so moulded, and worked up at different Times, and by different Sects, as to take the most deformed and haggard Appearance imaginable. This Plaister of PARIS is made Use of by every religious

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京坐京坐京坐京坐京 THE CANDID 160 religious Party; who forming from it Images of Fiends and Devils, fwear that they are perfect Refemblances of all those who differ from them in Opinion. The Scripture indeed fays, that Man was made after the Image of Goo; but the Bigots of every Religion affirm, on the contrary, that none but themselves were made after that Image, and that all others were cast in an infernal Stamp.-I will here give two Inflances of what was deemed Herefy, mentioned by HALE, Historia Placitorum Corona, P. 399, 400. KEYSER was found guilty of Herely, for that, being excommunicated by the Archbishop of Canterbury, he faid, " that notwithstanding that, he " was not excommunicated before " Goo; for his Corn yielded as " well as any of his Neighbours." And WARNER was found guilty of Herefy for faying, " that he " was not bound to pay Tithes to the Curate of the Parish " where 世界世界世界世界世界世界世

坐京坐京坐京坐京 PHILOSOPHER. " where he dwelt." What must the present Age think of the Illiberality, Folly and Madness, of Courts in former Times, that could pronounce fuch harmless Speeches to be Herefy?-Yet in the Reign of EDWARD IV. our Courts of Justice seemed altogether as arbitrary. One WALTER WALKER, dwelling at the Sign of the Crown in Cheapfide, told his Child if he would be quiet, he would make him Heir of the Crown. For these Words he was attainted of high Treason, and executed. This is as hard a Case executed. This is as hard a Case as ever I met with, and fully proves that Courts of Law pay no Regard to Wit. d. mile Shire IT is impossible, I think, to find a greater Contrast in the Turn of Authors Minds than in



建京世京世京世京世成 PHILOSOPHER. tend to contract the Soul, and thut out all pleasing Emotions. THOMSON paints Man as the best Work of Gop, whom he has made little inferior to the Angels; Swift represents him as an Abortion of Nature, and little less worse than the Devils .- If THOMson painted Man from his own Picture, how amiable must THOM-SON have been! If SWIFT described Man from a Consciousness of what himfelf was, what a Monfter was Swift! DESIRE of penetrating into Futurity has possessed Mankind from the earliest Ages; but, fensible of their own Ignorance, Men addressed superior Beings, in different Ways, to learn their Will. The wifer Part of Mankind directed Prayers, made Vows,

and

安全等人的 THE CANDID 164 and offered Sacrifices, to prevail, if posible, with the DEITY to reveal himself in Dreams, Oracles, or other Signs. Others directed themfelves, for the like Aid, to fictitious and deceitful Deities, who were unable to answer their Expectations and recompense the Homage their deluded Worshippers paid them. The Heathens in general never undertook any Enterprize of Importance without previously consulting their Gods: But they did this in fo ridiculous a Manner, as excites the Wonder and Contempt of the present The Flight and Singing of Birds, the Pecking of Chickens, the Appearance of the Entrails of Beafts, the Aspect of the Planets, and a thousand other equally deceitful Circumstances, guided them in their foolish and superstitious Enquiries. Yet though this Practice was general, we must not imagine that all Men alike relied on its wonderful Effects; and that they

<u></u> 165 PHILOSOPHER. they really believed the DIVINI-TY was to be influenced by fuch trivial Ceremonies and abfurd Rites they paid him, to reverse the established Order of Things. from it. The Sages, Heroes and Legislators knew better; and CI-CERO expressly says, that he wondered how one Soothfayer could look in the Face of another without laughing. As to the Generals conforming to the ancient Custom of confulting the Will of the Gods before Battles, it was only done to please their Soldiers, who would have been so shocked by a contemptuous Neglect of them, that they would, in all Probability, have thrown down their Arms, or at least, have used them very weakly: Besides this, the Manners, Customs, and even Laws, would not permit Men, in those Ages, to dispense with the Observation of the Practices mentioned.

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THE CANDID

MANY ingenious Authors have very justly exposed the Abfurdity of our Courts of Law, in fuffering substantial Justice to be facrificed for the Sake of legal Niceties. In Matters of Property this has a very pernicious Effect; yet not near fo much fo, as in Cases where Life is concerned. Is it not a Reproach to our Courts to allow Exceptions in Indictments merely for Want of Form? Does not this injure the Cause of Innocence, and inspire Confidence in the Guilty? On the other Hand, is it not highly inconfiftent and abfurd to allow Prisoners the Affistance of Counsel, in Cases of Trespass, yet deny them the same Assistance in Cases of Felony where Life is at Stake? The only Reason assigned for not doing it is, that the Ingenuity of Counsel

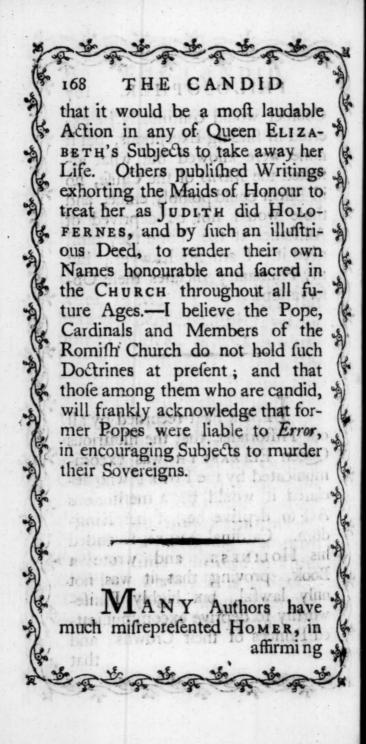
PHILOSOPHER. 167

Counfel would continually be exerted in finding Exceptions, but if none were allowed but what affected the Merits of the Cause, no ill Effect could poffibly enfue, and those would not be deprived of Assistance at the Time they most need it .- I am no Lawyer; but my Humanity dictates these Obfervations.

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IT is a Fact recorded by all our Historians, that the illustrious Queen ELIZABETH was excommunicated by the Pope; who declared it would be a meritorious Act to deprive her of her Kingdom. Cardinal ALLEN seconded his HOLINESS, and wrote a Book, proving that it was not only lawful, but highly Praiseworthy to deprive excommunicated Princes of their Crowns; and that

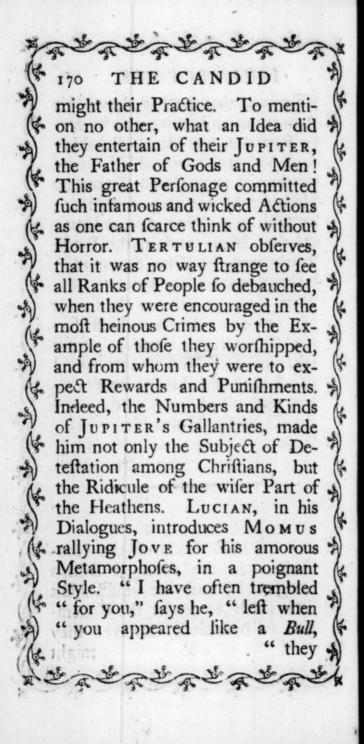
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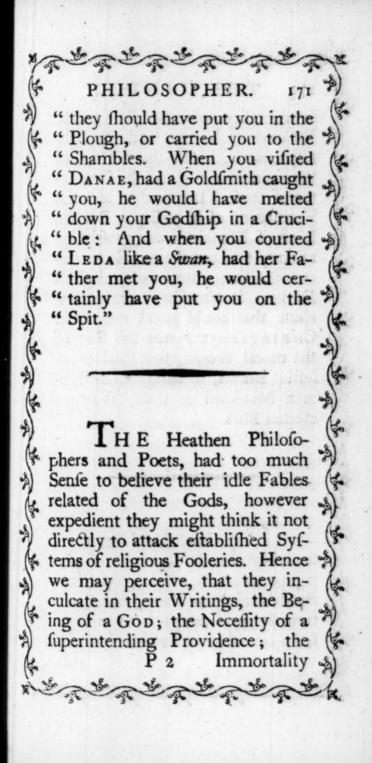


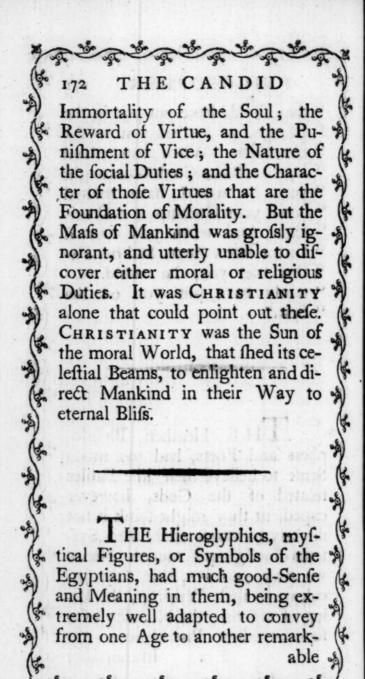
PHILOSOPHER. 169

affirming, that he has drawn his ACHILLES as invulnerable in every Part but his Heel. But Ho-MER imitated human Nature better than to paint fuch a Character. He has constantly represented him as subject to Wounds and Death as other Men; and in the Battle fought near the River Scamander, he has supposed him to be wounded in the right Arm by the Lance of ASTEROPÆUS; which fingle Circumstance amply refutes the common Notion entertained of Achilles being invulnerable, and which greatly degrades the Character of that Hero.

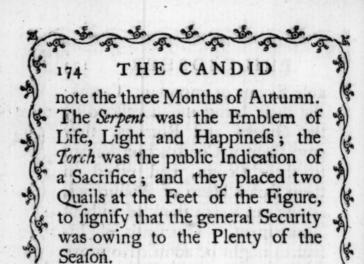
THE Gods of the Heathens were the strangest Beings imaginable, and one would think little likely to excite the Veneration of Mankind, however they P might







A STANTON TO STANTON T PHILOSOPHER. able Events or important Truths: But these being misunderstood by the Greeks and Romans, they gave them a Construction foreign to their Design, and raised on them fuch a Heap of Abfurdities, as one can scarce think of without Amazement. Thousands of Intrances might be adduced to prove this. I shall mention but two.-The Furies, who are painted by the Greeks and Romans in the most dreadful Colours, and reprefented with Hair formed of Serpents, Eyes inflamed with Madness, and carrying in one Hand Whips and Iron Chains, and in the other flaming Torches; one would naturally imagine to be the most horrid Beings imaginable. But they were the very Reverie; and the Deformities ascribed to them were the Symbols of national Joy and Repose. The Egyptians used these three allegorical Personages, whose Names were TISIPHONE, ALECTO, and MEGÆRA, to denote



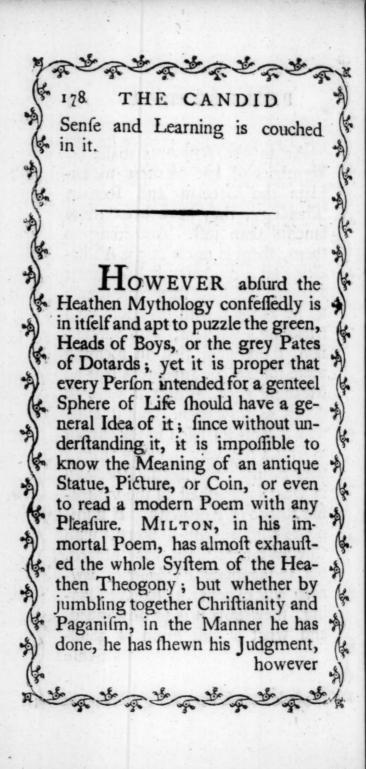
·LET us now fee what a monstrous System the Greeks raised from those Characters, the Egyptians used in describing the Zodi-The Crab, an Animal walking backwards or obliquely, was chosen as a proper Emblem of the Sun, who arriving at this Sign begins his Retrogradation. On the contrary, the wild Goat, whose Custom is to feed as he climbs, was used to denote the Sun, who on coming to this Point of the Heavens, quits the lowest Part of his Course to regain the higheft. The Ram, the Bull, and the two Kids gave Name to the three celestial

*********** PHILOSOPHER. celestial Houses, through which the Sun passes in Spring. diftinguished the different Kinds of young Cattle, produced in this Season, as they naturally succeeded each other; the Lambs appearing first, the Calves next, and the Kids last. Two of these latter were chosen, on Account of the peculiar Fruitfulness of the Goat, which generally bears Twins. these the Greeks displaced, subthe Twin Brothers, flituting CASTOR and POLLUX. Fury of the Lion justly expressed the Heat of the Sun, on his leaving Cancer. The Virgin crowned with Ears of Corn, was an Emblem of the Harvest, usually ending about that Time. Nothing could better denote the Equality of Days and Nights under the autumnal Equinox, than the Balance Libra. The Diseases, confequent upon the Fall of the Leaf, were characterised by the Scorpion. The Chase of wild Beasts, annu-

REAL REPORT THE CANDID 176 ally observed at that Time, was not improperly diftinguished by Sagittarius, a Man on Horseback, armed with a Bow and Arrow. Aquarius represented the Rains of Winter: And the two Fiftes bound together, or inclosed in a Net, indicated the Season for Fishing, ever best at the Approach of Spring. What could be more simple and useful than this Division of the Sun's annual Course into twelve equal Portions, expressed by fo many visible Signs, which ferved to regulate and describe the Seasons and the Business proper to each? These rude Delineations of the celeftial Houses probably gave Birth to Painting. But then these Images presented to the Mind a Meaning very different from the Idea conveyed to the Eye: And when this Meaning was loft, the Imagination was quickly at Work to fupply another more agreeable to its own Corruption.

A STATE OF THE STA PHILOSOPHER. As to the Attempts made by Numbers of late Writers to explain the Grecian and Roman Theology, they have been more fanciful than just. According to them, there is not a fingle Abfurdity that a mad-struck Brain ever formed, but what they have fhewn to be replete with Wisdom and Meaning; whereas, with Submiffion, I prefume, that in forming those Fables the Inventors had no Meaning at all, except it were to divert and furprise. But it is no new Thing for Men to endeavour to find a Mystery in every Thing they do not understand, especially in what is cloathed in the venerable Robes of Antiquity. It is impossible to invent a Story, with Circumstances however abfurd, but an ingenious Explainer of Mysteries will discover its latent Meaning, shew how it is to be applied, and what a vast Fund of good-

Sense



PHILOSOPHER. 179 however he has displayed his Reading, may reasonably be doubted. For my Part, I look on such a Jumble as an unnatural Mixture, and resembling the Chaos he has so admirably painted. THE last of our English Hermits was Roger Crabb, where Life has been sover Times

whose Life has been several Times printed. This Man was a Hatter and Shopkeeper in Hertfordshire, and at the Age of about thirty, having amassed a large Fortune, he distributed all to the Poor, and retired to a Hut himself had built. He lived chiefly on the spontaneous Products of the Fields, and drank nothing but Water. He held it unlawful to deprive Creature of Life; and often gave a Halfpenny to restore a poor captive Bird to Liberty. He published

E TE TE TE TE TE TE 180 THE CANDID lished a Book in Justification of his Principles and Conduct; but no one imitated the latter, though it was no difficult Task to refute the former.-A formal Work against Solitude I should imagine needless. None but an Enthusiast could think of turning Hermit. I would only ask such, if he thinks Society ought entirely to be abolished; —Cities to be razed; — Houses pulled down ;-all Ties and Relations to be annihilated; - the Works of Art to be burnt; -every Thing rare and valuable, the Work of Ages, to be destroyed; -and every Man and Woman to retire to his and her Hut to live feparate, and thus, in a little Time, to put an End to the human Race?-If no Hermit can answer these Questions in the affirmative, and will frankly own, that he would not have every one imitate his Conduct, he gives up the Point, and reluctantly confesses the Necessity and Charms of **ڂؠڂؠڂؠڂؠ**ٷ

civil Society, while he tacitly condemns his own Conduct in withdrawing from it.

A MAN suspected of a felonious Action, is taken up, ient to Gaol, used there in a barbarous Manner, yet when brought to his Trial is found perfectly innocent. A Man of common Sense, unpractifed in the Wifdom of our Laws, would naturally imagine he would be now discharged. But no fuch Thing; he must be remanded to Prison to undergo the same harsh Treatment he received before his Trial, unless he pays the Fees that are demanded of him. - They are the poorest People on whom Suspicions generally fall, and who fo far from being able to pay Gaolers Fees, could scarcely maintain themselves in Prison before the Proof of their Innocence

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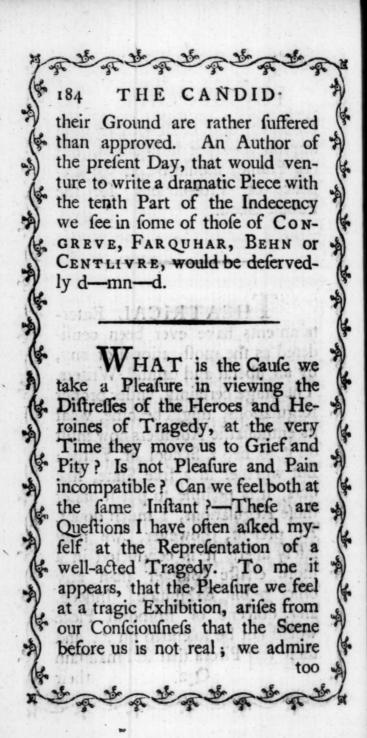
Innocence appeared. How cruel therefore, after punishing an innocent Person with Imprisonment, making him lose his Business and his Character, to rob him of his Property, under the Name of paying Fees!—O Shame! Shame!

NOT less absurd than this, is the making Persons that have been robbed or injured by Felons, to be at the Expence and Trouble of profecuting them. It often happens that the Person robbed is poor-or old-or perhaps going to the Country—or leaving the Kingdom, &c. In either of these Cases, the Inconvenience, or Impossibility of his profecuting the Felon to Conviction is so apparent, that he altogether declines it; and thus the Public in general suffer, innocent Men are stripped of their Property,

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Property, and Guilt escapes with Impunity.—Not Individuals, but the Public, should be at the Expence of Prosecutions for the Public Good.

HEATRICAL Entertainments have ever been confidered as the most rational of any, by all liberal and candid Writers. The Stage certainly, under proper Regulations, might become, what its enthusiastic Admirers now insist on it to be, a School of Virtue: But whether in a free State, like ours, it is possible to put it under those Regulations, I much doubt. At present, however, we may fafely affert, it is conducted in a more chafte Manner than any other public Exhibition. Indeed, any obscene or immoral Piece would not be tolerated on it; and those few Pieces that still maintain their



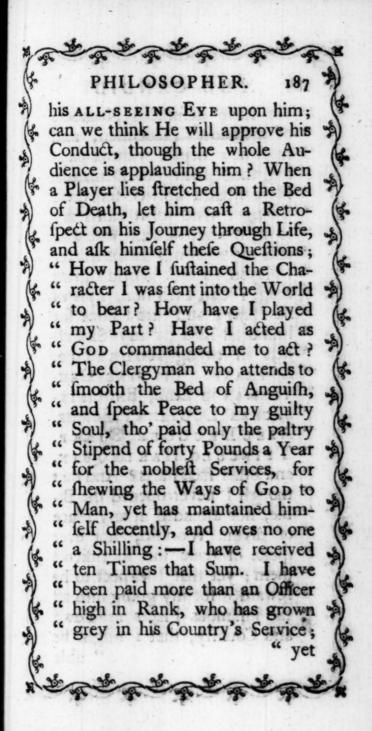
承受教育者不多 PHILOSOPHER. too the Genius of the Bard, in drawing his Plan, diversifying and supporting his Characters, and inventing Incidents affecting in themselves, and conducive to the principal Defign; and we behold and feel the great Abilities of able Actors in the most trying Scenes human Nature can undergo, which give us a painful Kind of Pleasure. It may be faid also, that the Decorations of the Theatre, the Scenery, the Music, the Company affembled together in their best Looks, and with a Purpose of being pleased, all conspire to heighten the Charms of the Entertain-Thus I think Pleasure and Pity are very reconcileable; and at the Moment the poor, old, mad LEAR pulls at our Heartftrings, we admire the prodigious Powers of a GARRICK, that can enter fo thoroughly into a Character as to be the very Man he perfonates.

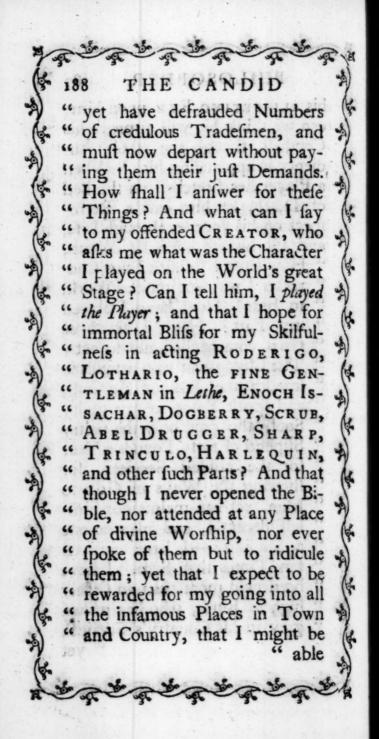


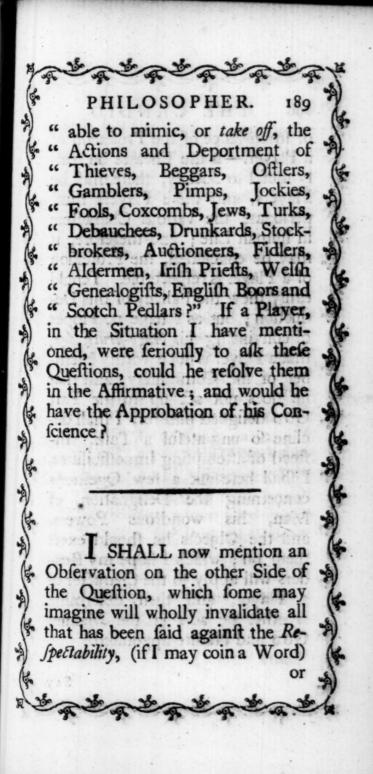
ting its Characters, and

Region of the Bard, in

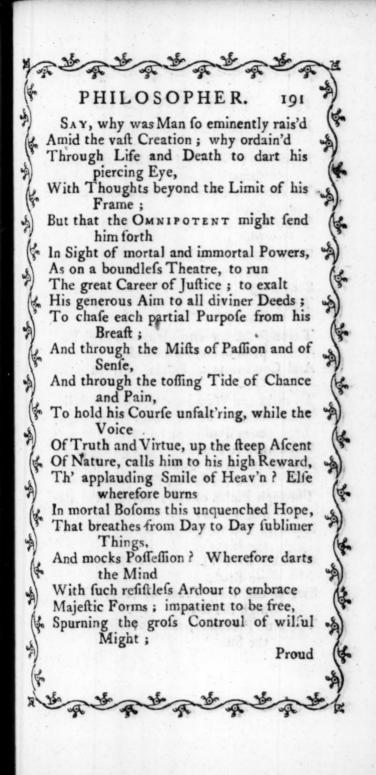
HAVE often spoke in Favour of the Theatre, yet I have fome Doubts of the Importance of the Character of a Player, confidered as such. Was Man sent into the World to play the Fool? Was Man, that immortal Mortal! whom God has made but little lower than the Angels, formed merely to represent different Characters, and speak other People's Words, for the Diversion of affembled Audiences in their idleft Hours? Even supposing there is any Merit in shewing how a Hero demeans himself in particular Situations; can there be any in shewing how an Idiot, a Knave, or a Coward conducts himself? Let us suppose that the DEITY, when his Creature, whom he formed in his own Image, is playing the Fool to the Life, casts his

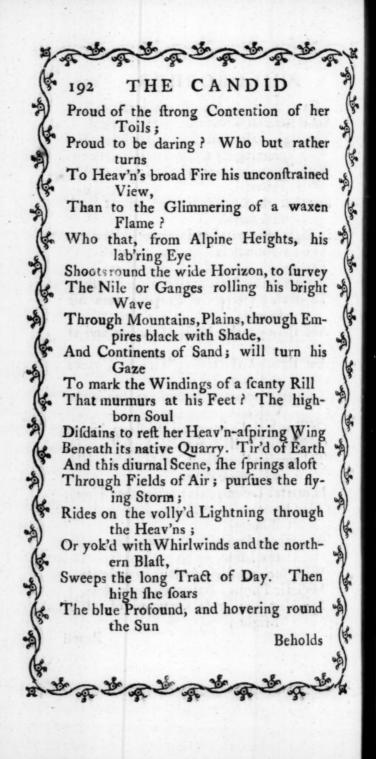


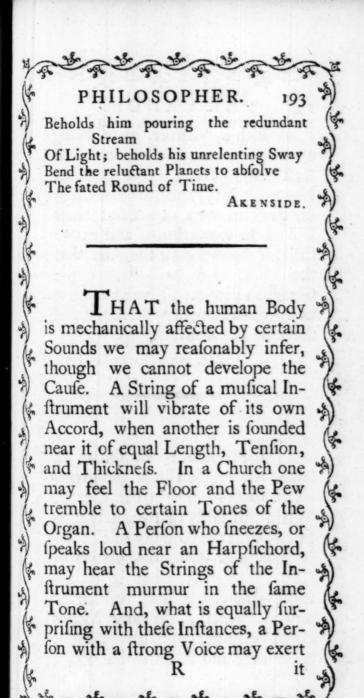




************ THE CANDID 190 or Importance of the Profession of a Player.-If the Theatre be really useful to Society, there must be Players, and those Players must personate the various Characters in human Life; and therefore, it may be concluded, the Profession of a Player is respectable. I could eafily shew the Fallacy of this Deduction; but as I have no Hopes of convincing this Stage-firuck Age, that a Player is not a worthy Member of the Community, and that he does not act up to the Part God designed him for, I shall decline so ungrateful a Task. flead of attempting Impossibilities, I shall here ask a few Questions concerning the Designation of Man, his wondrous Powers, and the Objects he should exert them on; which I hope my Readers will apply to the Character of a Player, and then determine whether he acts in the Manner God and Nature appointed.









it in fuch a Manner, as to make all the drinking Glasses near him send forth Tones of a peculiar Nature. Nay, there are Numbers of Persons who can exert their Voices so powerfully, and excite such an Agitation in the Air, that the Sound alone will shatter the Glasses to Pieces. These Facts are well known, though the Causes of them be hid from us.

THERE is an Order of Men, for which I have the greatest Respect;—this is the Clergy. When this Body of Men acts consistent with the Dignity of the holy Function, it is no Violation of Truth to assert, that it is the most respectable and useful of any in Society. If any Means could be found out to give Weight to so large and so learned a Body;

to make it more respected than it is at present by the Nation in general; and, while the major Part of the Individuals of which that Body is composed, is labouring for the Salvation of Souls, to draw a Plan for the Relief of their own Necessities; such a Work, I think, would be extremely useful, and such a Plan would deserve to be feriously considered, and when se-

riously considered, to be carried

into effectual Execution.

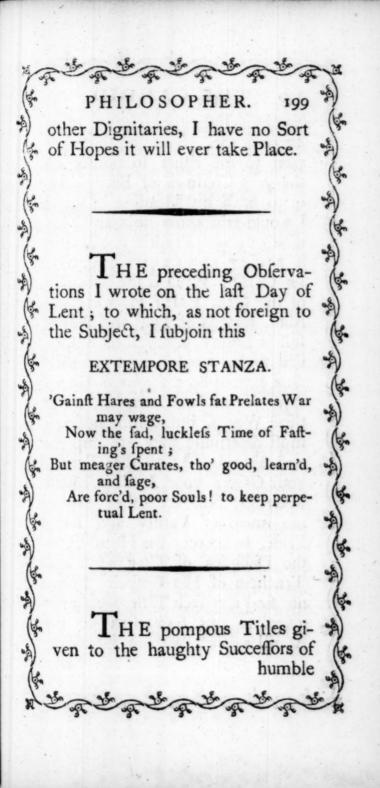
What I allude to is this.—
While the Clergy are devoted to inftruct the World in the Things that belong to their eternal Peace, it is reasonable they should enjoy the Fruits of their generous Labours; especially if it be considered, that by assuming the spiritual Function, they give up all the Advantages and Emoluments that might arise from temporal Pursuits. Yet the prodigious Disproportion observed in apportion-

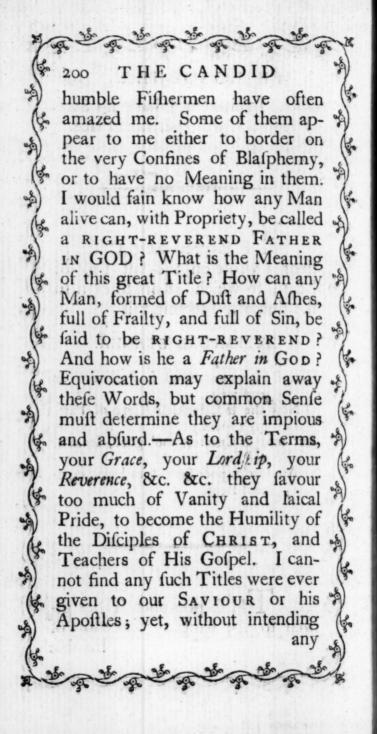
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the first the tent THE CANDID ing their feveral Rewards, must strike the most careless Observer, and excite the justest Murmurings. As all Men are naturally equal in the great Scale of Being; fo every Member of the ecclefiaftical Community is naturally on a Level, and should receive such a Portion of the Maintenance the Laws have affigned, as his Services should deferve. He that employs his Talents best, should be best rewarded. He that to his five Talents adds five, and he who to his two Talents adds too, deferve furely a better Recompence than he, who receiving but one Talent, hides that in the Earth, instead of employing it for the Good of Society. The Saviour of the World thought thus, and ftrongly inculcated the Doctrine: But, I am forry to fay, our Legislature does not feem to think thus, nor follow the Practice recommended. Legislature has shewn a Partiality that difgraces their Wisdom and Humanity,

达森地森地森地森地森 PHILOSOPHER. Humanity, and made an Inequality that heaps Riches on one Part, and configns the other to Poverty. This is not generous or equitable: But, what is still more unjust, and might excite Surprize in a Man not versed in the Affairs of the World, they have bestowed Titles, Honours and Wealth, not on Integrity and Wisdom, but on those whose versatile Genius will lead them to concur in all the Measures of a Court, and who possess, what is called, great Family-Interest. When these Titles, Honours, and Riches are bestowed on the favourite Sons of Fortune, though they have not been conferred for past Services, one would think they would prove ftrong Incitements to future ones. But this is not the Case. When a Mitre rains down on the Head of a rich Rector, pious Prebendary, or an arch Arch-Deacon, the Fall of it so aftounds, the Weight of it so loads the good Gentleman,

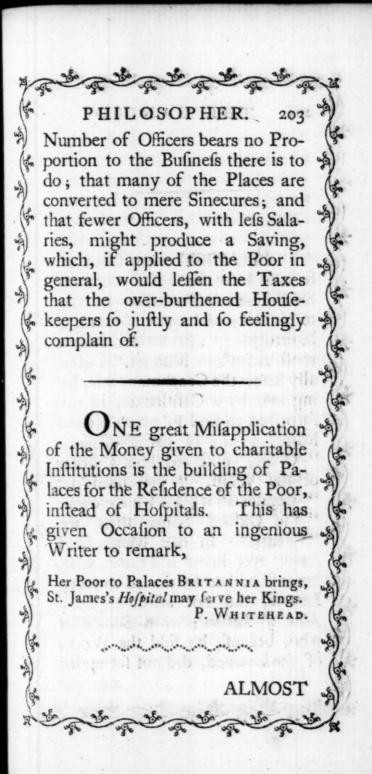
ڮؠڮؠڮؠڮؠڮؠڮؠڮ *ڮؠ*ڮڮڮڮؠڮؠڮؠڮؠ \$ 198 THE CANDID that tho' before he was as alert and active as a fleet Racer in running his Course, he becomes suddenly as dull and reflive as BALAAM's, or any other Man's Ass.-Now I would humbly propose, that as the great Weight of the spiritual Business lies on the inferior Clergy, they should be much better provided for than they are at present; and that a due Proportion should be observed in the Distribution of ecclesiastical Preferments, in Order that while fome of God's Ambassadors feast on the good Things of the Earth, on delicious Manna and fat Quails, others of God's Ambassadors should not be left to starve. This Proposal, it is true, has often been made before; yet I could not refift the Pleasure of making it again: However, I must needs say, that as the Plan would be of great Utility to the World, and the carrying it into Execution depends on the Archbishops, Bishops, and other

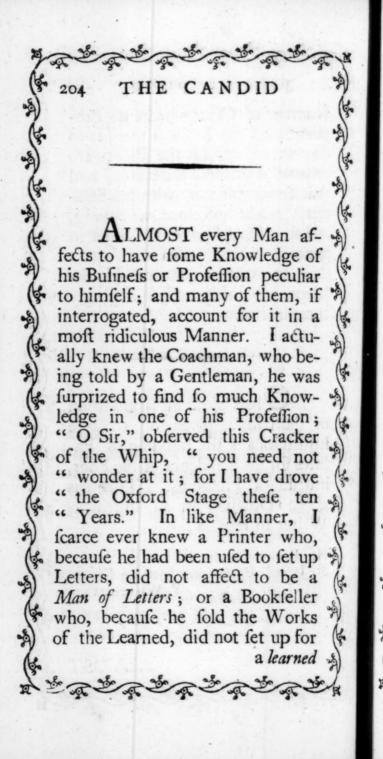


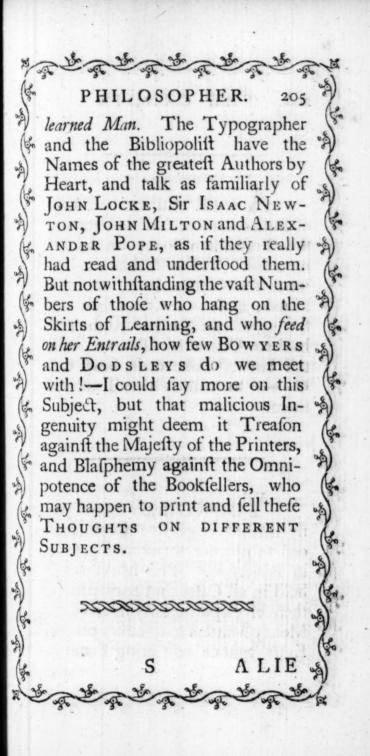


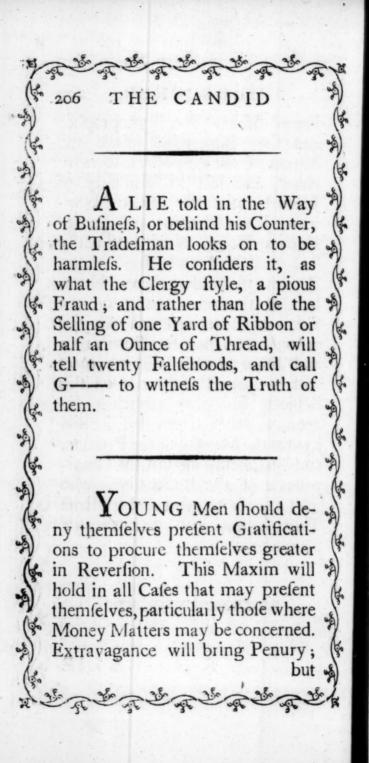
A WARE A WAR PHILOSOPHER. any Affront to the pious Pastors of the established Church, I really think the Apostles were as holy, wife and virtuous, as any of the Primates, Archbishops, Bishops, Deans, Archdeacons, Prebendaries, Rectors, Vicars, &c. &c. &c. &c. &c. of the present Age. HARITABLE Foundations in general are badly conducted. The Officers employed exhauft three Fourths of the Revenues allotted for their Support. Thus the generous and worthy Part of the Public contributes to fatten a Parcel of hungry Locusts, who devour Fruits that were deftined to the Support of those who had been, or might prove useful Members of Society.—There is scarce any public Charity but is greatly abused, and that might

送乘送乘送乘送乘送 THE CANDID not, with proper Management, be supported at less than half the Expence it is at prefent. Athorough Conviction of this Truth deters many well-disposed Persons from contributing to the numerous Charities established amongst us under a Variety of Names. Yet though many are deterred, many also give; for Generofity is the Characteristic of the prefent Age. From whatever Principle it springs, the good Effects are certain. But the prodigious Number of our charitable Receptacles for the Difeased, the Poor, the Infirm, the Lunatic, the Penitent, the Pregnant, though it proves the Generosity, at the same Time proclaims aloud the Degeneracy and Profligacy of the Times, that make fuch Inflitutions necessary. -Were there to be a thorough Inspection into the State of our charitable Inflitutions, it would evidently appear that the Abuses of them are very great; that the Number &









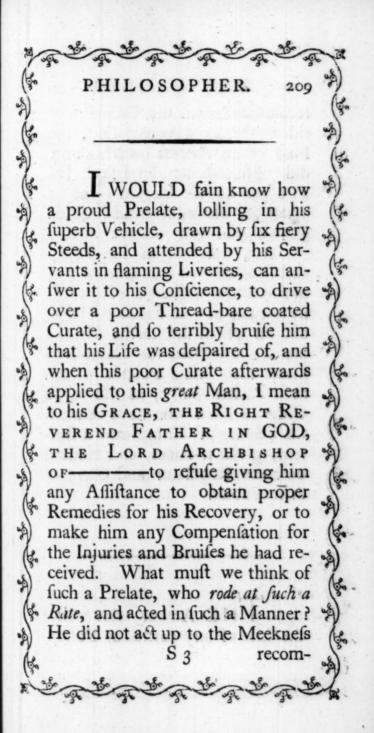


but Frugality will enable a Man to purfue Pleafure with Moderation, and enjoy any innocent Amusement whenever he thinks proper. [See Page 89.]

has been often faid, and is generally believed, that a covetous Man cannot be honest, for he robs himself. I deny the Affertion. A Man may be covetous of Money, yet deny himself. nothing he wants. His Wants indeed are usually confined to a narrower Circle than those of People of a different Cast of Temper; but if his Desires are moderate, and he enjoys all his Defires, which is very compatible with Avarice, he neither robs himself, or other People. I cannot fay he is fo useful to Society as a generous Man; but I will affirm he is much

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京学·安安京学学等 208 THE CANDID much more fo than the Spendthrift. The Spendthrift may for a while bear the Title of a generous Man; but the Characters are widely different. The Spendthrift too may for some Time be of Use to Society, in the Circulation of his Money; but when that ceases, it will probably be found he has ruined more Families than benefited Individuals. On the whole then, the Mifer is not fo defpicable a Character as is generally imagined; for though he does not practife any exalted Virtues, yet neither does he fall into any difgraceful Vices; and though he does not feel the Heart-foothing Pleasure of cheering drooping Merit, or raising the Widow or Orphan from their indigent State, as the Man of Generofity does, yet neither does he bring worthy Families to Ruin by running into Debts he cannot and will not pay, as the Spendthrift does. I WOULD



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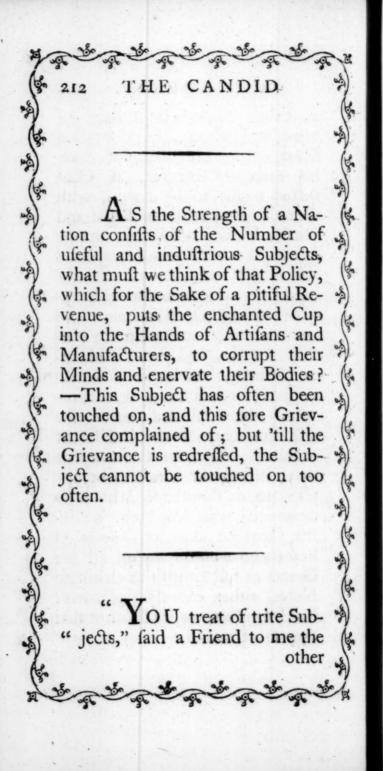
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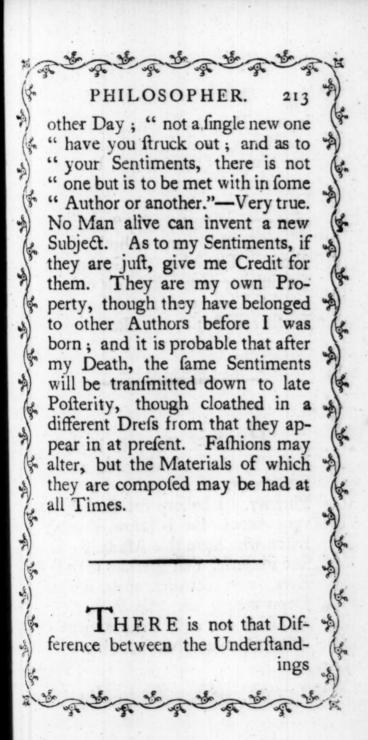
recommended in the Gospel, nor ride lowly on a young Colt, the Foal of an Ass, as his MASTER did. His Master did I say? JEsus was not his Master. Jesus is not the Master of proud Prelates. LESUS did not behave in the Manner, nor live in the Pomp and Splendor as our Bishops do; nor did the Apostles of Jesus live or act as our fuperior Clergy do, for whom the Earth, Air and Sea are ransacked for Dainties to please their polite Palates. I call their Palates polite, as this is the Order of Men who have reduced the Science of Eating into a Syftem, given it Rules, and made it both the Regulator and Glory of their Tables.

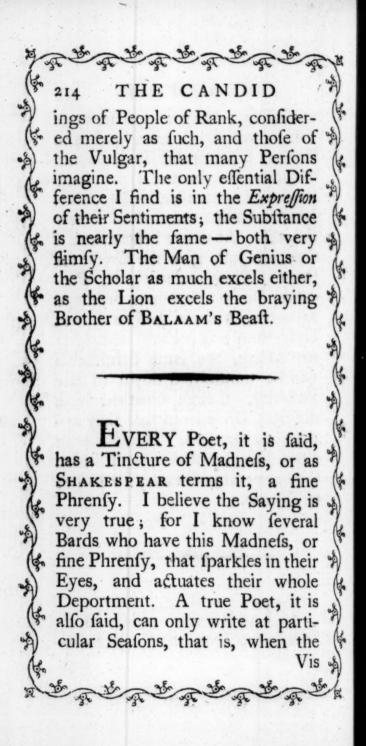
THE Author who writes the Life of any particular Person,

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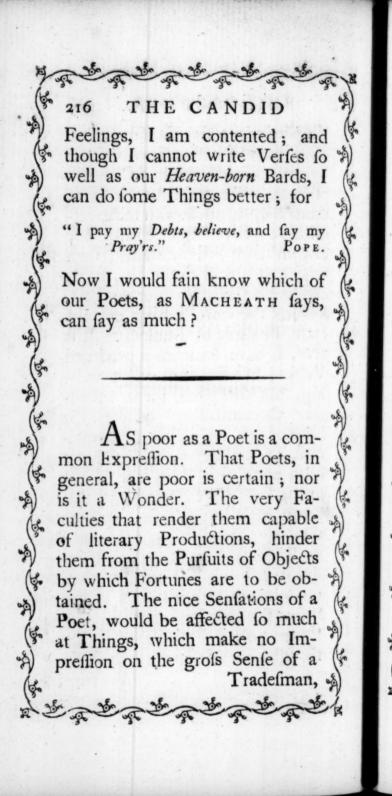
京世界世界世界世界世界 PHILOSOPHER. is feldom impartial. Inflead of being an Historian, he becomes a Panegyrift. He does not draw his Hero's Character, as Characters ought to be drawn, with their due Proportion of Light and Shade, Virtues and Vices; but he foftens the one, and exaggerates the other, and not unfrequently represents even Blemishes as Beauties. Indeed this is scarcely to be wondered at, confidering the Nature of Man, and the Predilection of an Author for his favourite Subject; as it is not to be supposed a Writer would draw his Pen for any Personage totally indifferent to him. The fame Observations may, in a great Measure, be applied to a Translator, who is so captivated with his Author's Merits, that he sees no Defects in him; and who displaying all his Graces at full Length in elaborate Notes, either entirely passes over his Blemishes, or insists on it that they are Reauties.



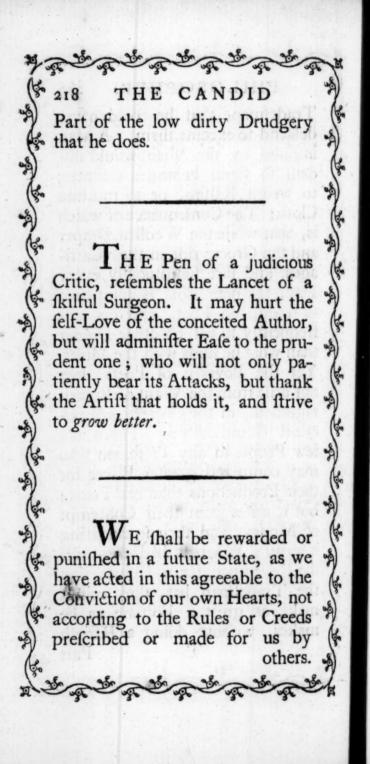


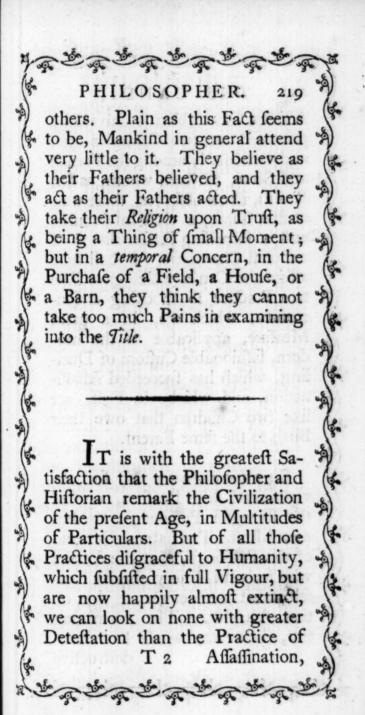


ڮۄڟۄڟۄڟۄڟۄڟۄ PHILOSOPHER. Vis poetica, or fiery Fit, seizes him. 我告诉我你我你我你我你我你我 This likewise I have been affured by my poetic Friends, is Matter of Fact. When the hot Fit seizes them they compose with the greateft Ease; but at other Times they can no more write a Stanza, than a Man in a cold Fit of the Ague, can fing a Cantata. For my Part, I thank the Gods, I have not the least Tincture of Madness. true, I have fometimes produced Verses; but I cannot call it writing, but compiling them. Another Circumstance, besides the Mediocrity, or rather Miserablenefs, of my Verfes, which shews I am not a true Poet, nor subject to the Poet's fine Phrenfy, is, that I can make my Verses, such as they are, at any Time. I have no Raptures! no Starts! no fiery Thoughts Emotions! or that, mounted on Imagination's Wing, " foar the blue Profound, and ho-"ver round the Sun." though I am a Stranger to these fine Feelings, E BERTER

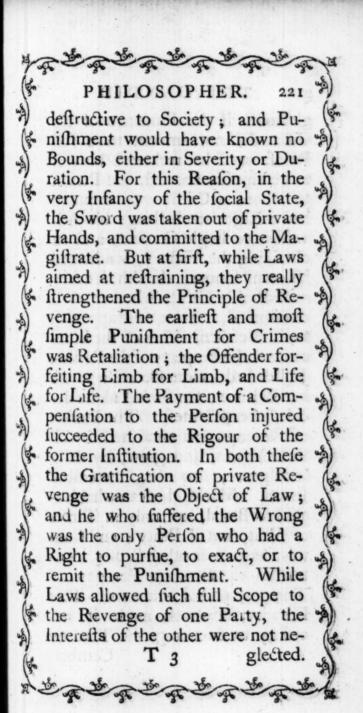


************ 你也是我你我你我你我你我你我你我你我你 PHILOSOPHER. Tradesman, that he could never descend to execute them. A Man inspired by the Muse would disdain to fland behind a Counter, to weigh Raisins, or to measure Cloth: The Consequence of which is, that while the Woollen-Draper and the Grocer ride in their Carriages, and fare sumptuously every Day, the poor Poet is compelled to trudge on Foot, and not unfrequently to eat no other Dinner than what he finds with the Muses. Yet the Poverty of Poets does not arise from the Want of Encouragement, or the Cheapness of poetical Commodities: There are few People in any Profession who may command greater Prices for their Productions than real Poets: but it arises from their Contempt of Money, and their squandering it away: Whereas had they half the Reverence for a Guinea that the Tradesman has, they might make as great a Fortune as he makes, without doing a Fiftieth





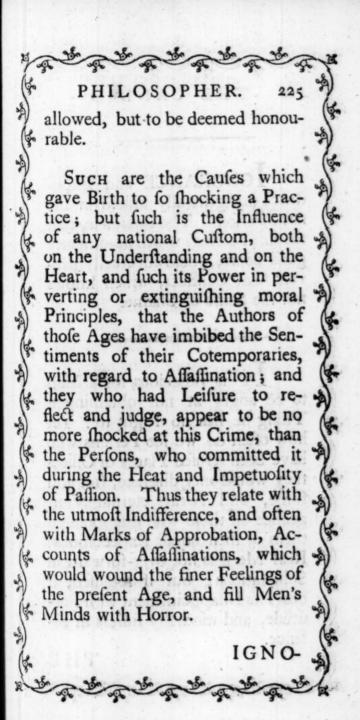
世界世界世界世界世界世界 THE CANDID 220 Affaffination, which so universally prevailed but two Centuries ago, and particularly among the French and Scots, between whom, as Dr. ROBERTSON observes, there was, at that Time, a close Intercourse, and a furprifing Refemblance of national Characters. I shall here affign the Causes which gave Rise to a Practice fo shocking to Humanity, which are, in a great Measure, applicable to the modern, fashionable Custom of Duelling, which has fucceeded Affaffination, and which, in Fact, are like two Children that owe their Birth to the same Parent. RESENTMENT is, for obvious and wife Reasons, one of the strongest Passions in the human Mind. The natural Demand of this Passion is, that the Person who feels the Injury should himfelf inflict the Vengeance due on that Account. The permitting this, however, would have been destructive

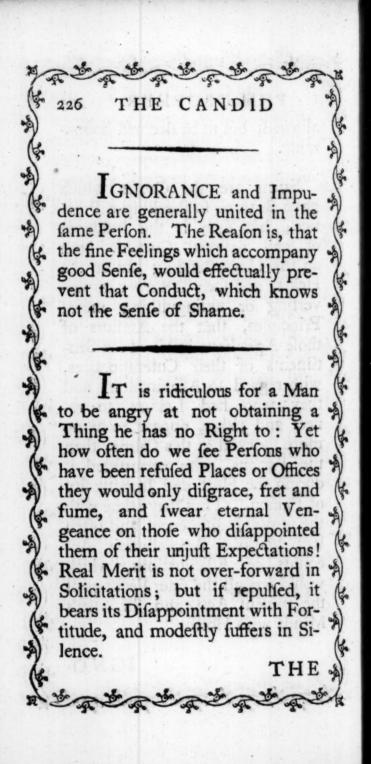


张京张京张京张 (222 · THE CANDID glected If the Evidence of his Guilt did not amount to a full Proof, or if he reckoned himself to be unjustly accused, the Person to whom a Crime was imputed had a Right to challenge his Adversary to single Combat, and on obtaining the Victory, vindicated his own Honour. In almost every considerable Cause, whether civil or criminal, Arms were appealed to, in Defence, either of the Innocence or the Property of the Parties. Justice had seldom Occasion to use her Balance; the Sword alone de-The Paffion cided every Contest. of Revenge was nourished by all these Means, and grew, by daily Indulgence, to be incredibly ftrong. Mankind became habituated to Blood, not only in Times of War, but of Peace; and from this, as well as other Causes, contracted an amazing Ferocity of Temper, and of Manners. Ferocity, however, made it neceffary to discourage the Trial by Combat;

REPRESENTED TO THE PROPERTY OF PHILOSOPHER. Combat; to abolish the Payment of Compensations in criminal Cafes; and to think of some milder Method of terminating Disputes concerning civil Rights. Punishments for Crimes became more fevere, and the Regulations concerning Property more fixed; but the Princes, whose Province it was to inflict the one, and to enforce the other, possessed little Power. Great Offenders despised their Authority; smaller ones sheltered themselves under the Jurisdiction of those, from whose Protection they expected Impuni-Protection they expected Impunity. The Administration of Justice was extremely feeble and dilatory. An Attempt to punish the Crimes of a Chieftain, or even of his Vassals, often excited Rebellions and civil Wars To Nobles, haughty and independent, among whom the Causes of Discord were many and unavoidable, who were quick in differning an Injury, and impatient to revenge Protection they expected Impuni-Injury, and impatient to revenge 要なるなる

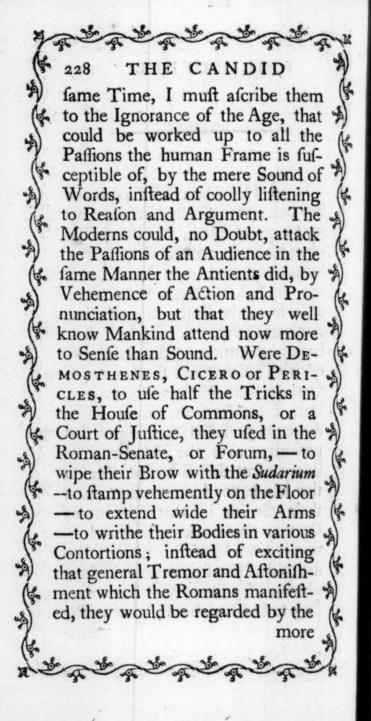
The State of the S THE CANDID 224 it; who esteemed it infamous to fubmit to an Enemy, and cowardly to forgive him; who confidered the Right of punishing those who had injured them, as a Privilege of their Order, and a Mark of Independence; fuch flow Proceedings were extremely unfatisfactory. The Blood of their Adversary was, in their Opinion, the only Thing which could wash away an Affront: Where that was not shed, their Revenge was disappointed, their Courage became suspected, and a Stain was left on their Honour. That Vengeance, which the impotent Hand of the Magistrate could not inslict, their own could easily execute: Under Governments fo feeble, Men affumed, as in a State of Nature, the Right of judging, and redressing their own Wrongs. And thus Affaffination, a Crime of all others the most destructive to Society, came not only to be allowed,

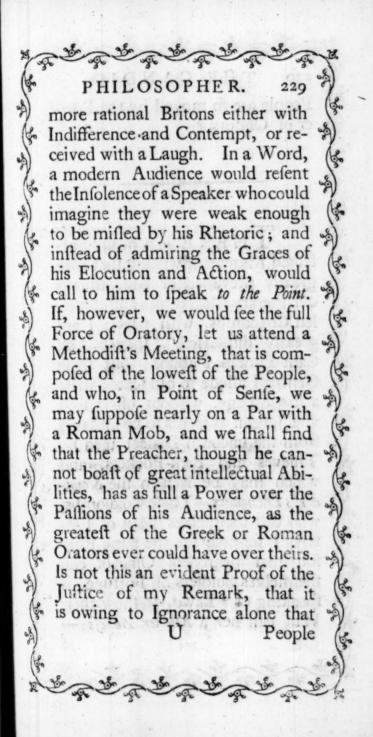


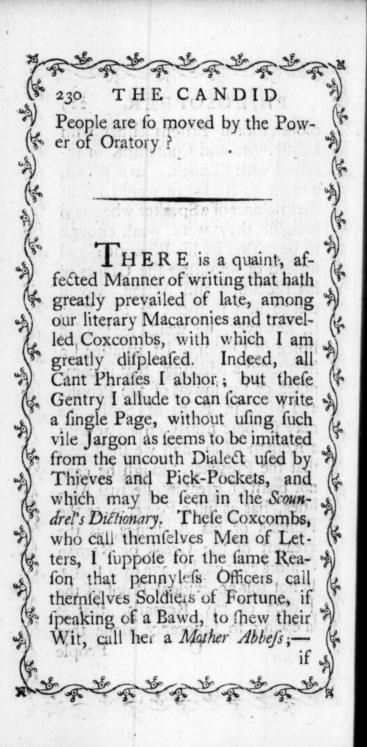


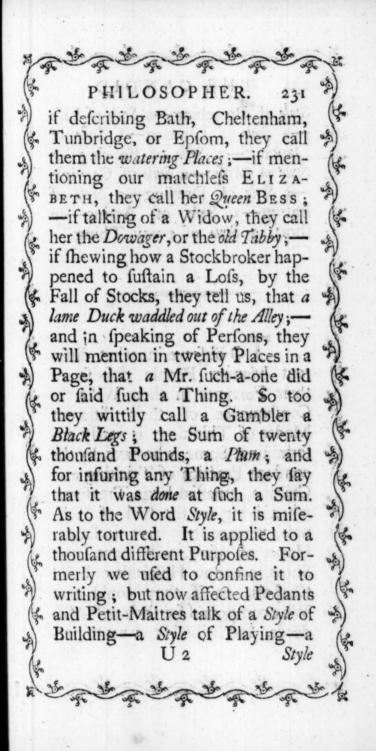


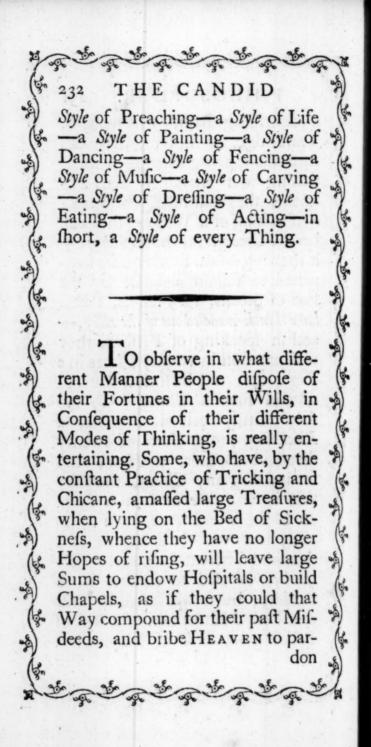
I HE Decay of Eloquence has been pathetically lamented by many great Men; the Inferiority of modern to antient Oratory has been attempted to be shewn; and the vast Advantages that would arise from the Restoration of what Authors term, a long-loft Art, have been enumerated and displayed with all the Skill the Lovers of Oratory were Mafters of. For my Part, I am far from thinking the Antients possessed such a vast Superiority over the Moderns as is represented: But the Reason the Moderns do not often exert their Genius in that Species of Oratory the Antients possessed is, that it would have no Effect. We are told of prodigious great Things obtained by Oratory. I am willing to believe them; but at the



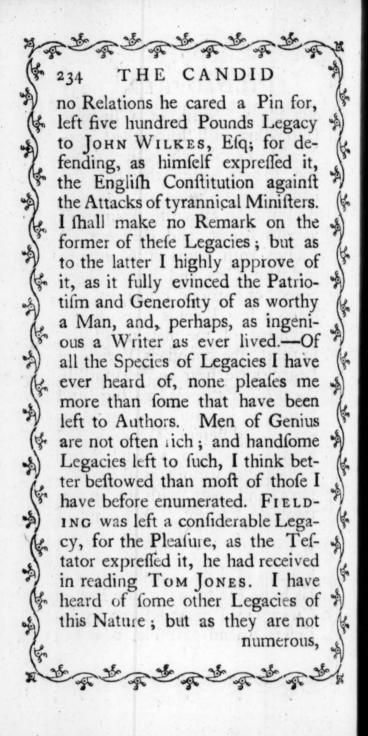






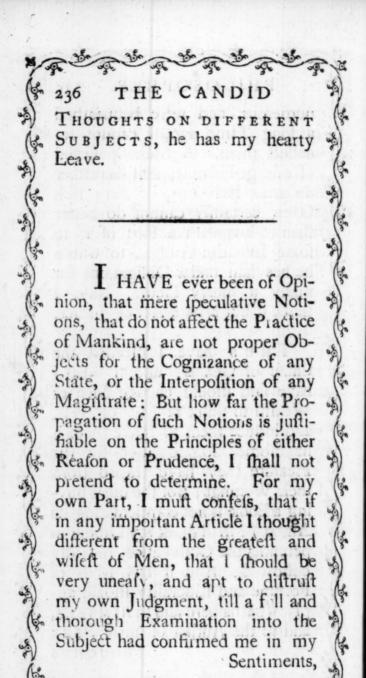


E REPERE PHILOSOPHER. don them. Some, of a fingular Disposition, will leave their Fortunes to People whom they never faw, merely because they bear the fame Names. Some will bequeath Annuities to favourite Animals of various Kinds, and charge their Estates with Sums of Money to maintain Cats and board Dogs. Some, of patriotic Principles, will leave a few Pounds towards the Payment of the national Debt. In short, the boundless Variety of. Legacies we hear and read of in the public Papers is amazing, and points out in a very flriking Manner, the different Tempers and Humours of Men, which in a free State are as various as their Features, and reign with an uncontroulable Energy. A Friend of mine, who had Numbers of near very exalted Relations in no Spheres of Life, left the whole of his large Estate to the late Earl of CHATHAM; and another very intimate Friend of mine, who had



por the standard of the standa PHILOSOPHER. numerous, and were bequeathed a long Time ago, I cannot recollect them. A Man, possessed of a large Fortune, that has either no near Relations, or very rich Ones, certainly cannot do better than to bequeath a Part of it to some favourite Author, to whom he has lain under Obligations for many a merry Hour. Nay, I think it but a bare Act of Justice. Thus have I pleaded the Cause of Genius; and if what I have faid should engage Men of Wealth to think of Men of Wit, and induce them to make them a handsome Compensation for the Pleasure they have reaped from their Writings; (for the mere buying a Book is not compensating its Author) I shall think my Labour in penning the Observation not idly bestowed: And if any Man of Fortune and Liberality should apply what is here faid to HIMSELF, and to the Author of these FREE THOUGHTS

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ڴؠڿڴؠۿڴؠڴؠڴ *ڰ* PHILOSOPHER. Sentiments, or induced me to alter them. But as I am always willing to allow others the divine Right of private Judgment; fo I should be glad that they would be fo wife as to allow it to me. A Difference in Sentiment, in Matters merely speculative, is of no Sort of Consequence: Perhaps it may be useful in the System of Morals, as a Variety is confessedly so in the Works of Nature. Be this as it may, Persecution is ever odious; for that may truly be called, playing the Devil for God's Sake. CREEDS can no more be manufactured to fit every one's Mind, than a Bed of PROCRUS-TES can be formed to fit their Bodies. Establishments and Systems may fuit Tyrants and Epifcopalians; but can never be defended

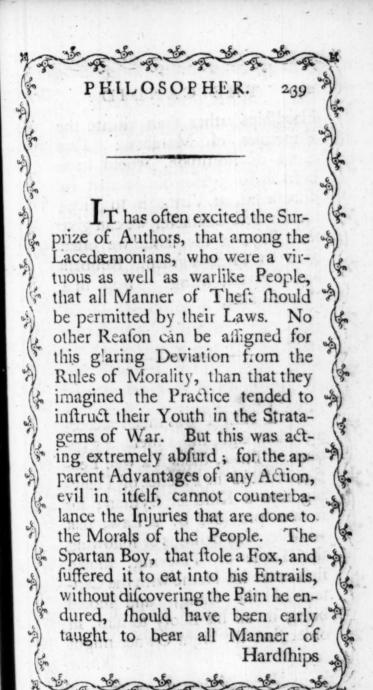
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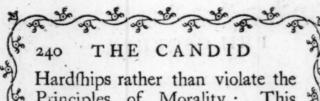
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fended on rational Principles, or the genuine Spirit of the Gospel, if Systems and Establishments were agreeable to the DIVINITY, and to the rough but honest Notions of our Forefathers, Christianity would not have taken Place in the World, nor would the Brunfwick Family now sway the English Sceptre. - These Things ought feriously to be attended to by all those who consider as heterodox, both in Religion and Politics, whatever does not agree with their own Opinions. GEORGE III. in particular, should be a zealous DEFENDER OF THIS FAITH, to the Maintainance and Triumph of which, he owes the Exclusion of a Family from the Throne that was a Difgrace to it, and the Election of a Family to the Throne, that cannot, or if they could, would not plead that juftly exploded Title to it called hereditary and divine Right.

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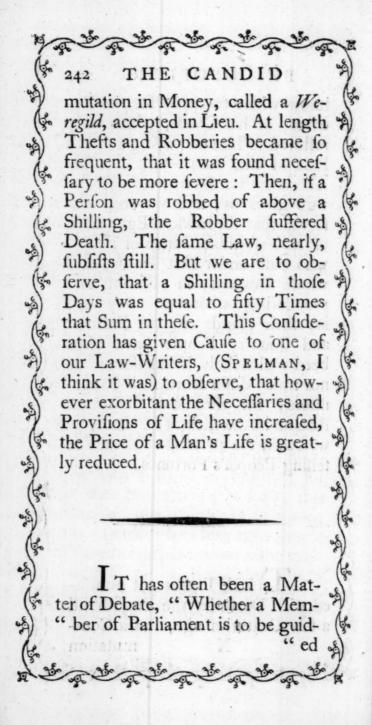


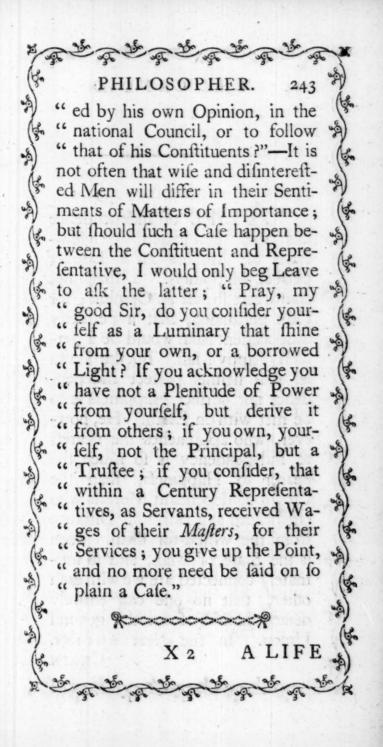
Principles of Morality: This Kind of Fortitude, would have been as far preferable to that he discovered, as Virtue is to Vice; for the best Character we can give that Boy, is the same we often give to Highwaymen, Robbers and Pyrates, being "fout in a "bad Cause."

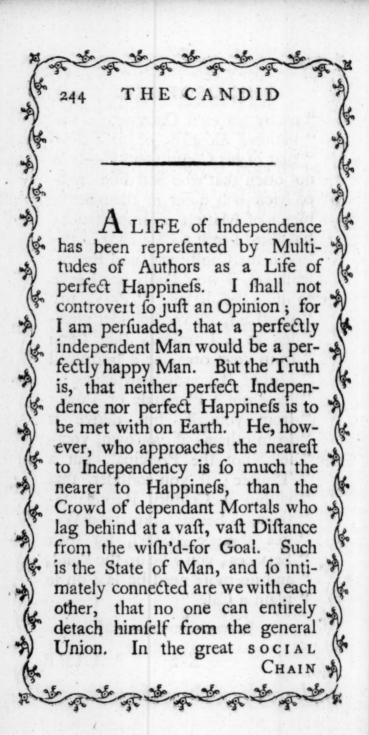
THEFT was much encourage damongst the antient Fgyptians. These, though a wise People, reduced the Practice of Thieving into a Kind of System; for it was provided by a Law, that whoever was desirous of following the Trade of Thieving, should first enter his Name with the Captain of the Gang, and should bring in all his Booty to him, in order that the right Owner might know

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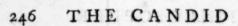
THE THE WAY PHILOSOPHER. know where to apply for the Recovery of his Goods, which were restored to him on paying a fourth Part of the Value.—Such is the Account that Droporus Sicu-Lus gives us; and we may obferve, that the modern Egyptians, or at least those Gangs of People who pass under that Name, and whose Dexterity in pilfering and plundering whatever they can lay their Hands on, the Farmers and Country People have often been melancholy Witnesses to, do not much differ from their Progenitors; for they are still great Adepts in the Sleight of Hand, as well as in the pretended Science of telling People's Fortunes. THEFT was not punished with Death by the English till a few Centuries ago, but a Commutation







<u>ۣ</u> PHILOSOPHER. CHAIN every Link is united, tho' perhaps at an imperceptible Diftance. Were this Chain broken, Society would be dissolved, and Anarchy must ensue.-But how, it may be asked, are we to arrive at that State of Independence, meant by Authors? In Truth, I know of no better Way, than to follow the Example of that honest, practical Philosopher, JOHN JAMES Rousseau; who, instead of grasping at Wealth or Honours, like the Generality of Mankind, contracts his Desires within a narrow Circle, and enjoys all his Wishes. This Person truly deferves the Name of Sage. He has withstood the splendid Offers of a Court, and the Presents of the Great: He would not be penfioned by GEORGE III. nor accept the Purse of a German Princess. This honest Spirit of Independence he displays must gain the Approbation of all that have a Regard for Virtue; but, fo perverse are fome **安京安京安京安京安**



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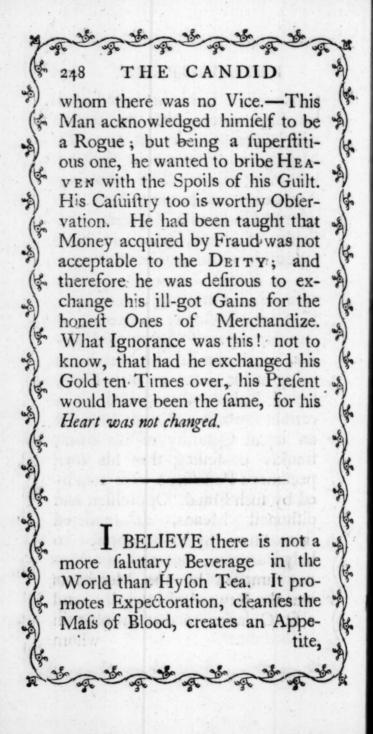
fome Men, that they impute the Conduct of the Genevan Philosopher to Pride and Obstinacy, instead of imputing it, as I do, to a generous, disinterested, philosophic Spirit, that disdains to accept the glittering Gewgaws that Fools and Knaves sigh for, at the Expence of the Soul's Health AND FREEDOM.

THE Instances the historic Page affords us of Superstition are so numerous, and some of them so humorous, that I have often wished a judicious Selection was made for the Benefit of the World, and the Honour of common Sense. Such a Work would certainly be more advantageous to the Cause of true Religion, than whole Volumes of argumentative Tracts, that treat the Subject systematically:

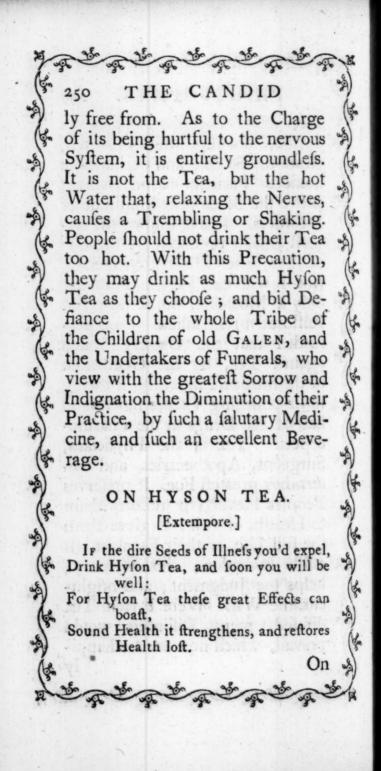
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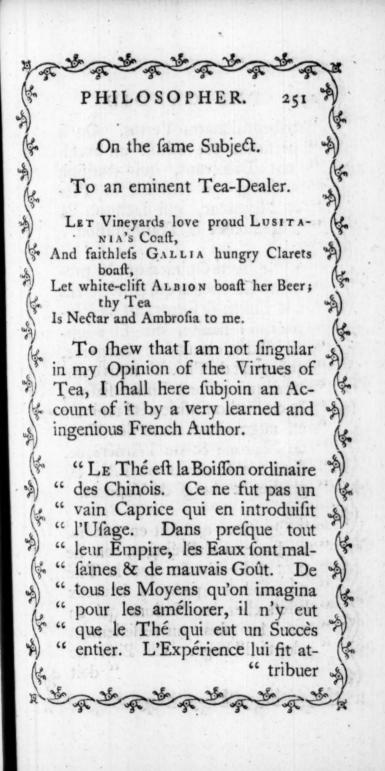
京世界世界世界世界世界 PHILOSOPHER. tematically: For it has been found by Experience, that to reason with those who do not own the Majesty of Reason, is fighting with the Wind. The following Anecdote I remember to have met with in HARRIS'S Voyages, of a Sophy of Persia, who was both fuperstitious and iniquitous, is worthy of Notice. In 1573, he was defirous of remitting a confiderable Sum of Money to Mecca, in Arabia, as an Offering to Mahomet; and some English Merchants being at his Court at that Time, he applied to them, defiring a certain Quantity of their Coin for an equal Quantity of his own; frankly confessing that his own pecuniary Poffessions were acquired by fuch Fraud, Oppression and dishonest Means, as rendered them unworthy to be applied to holy Purposes; but that the Money amassed by the Merchants was the Reward of Integrity, and a fit Oblation to that Prophet in whom

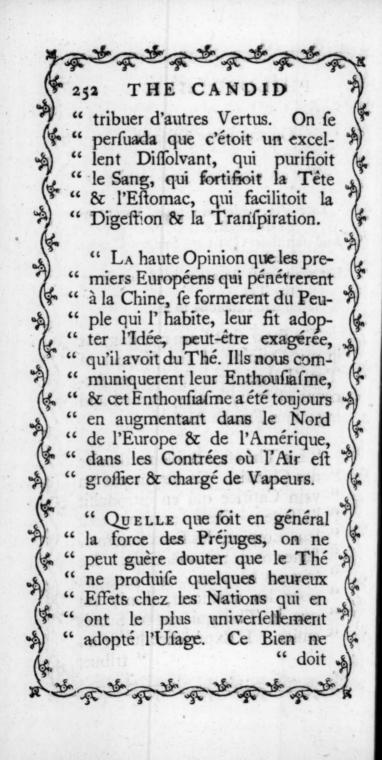
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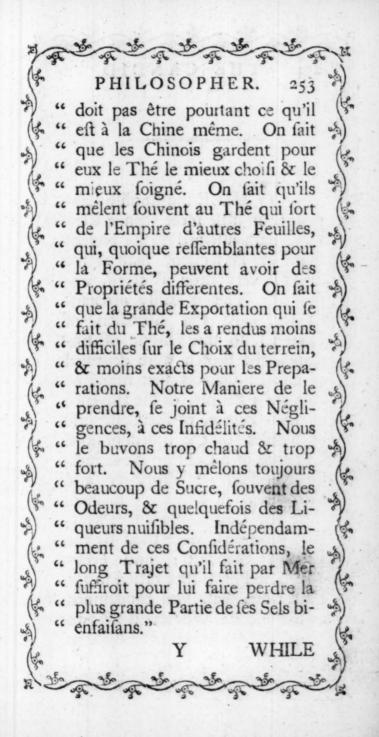


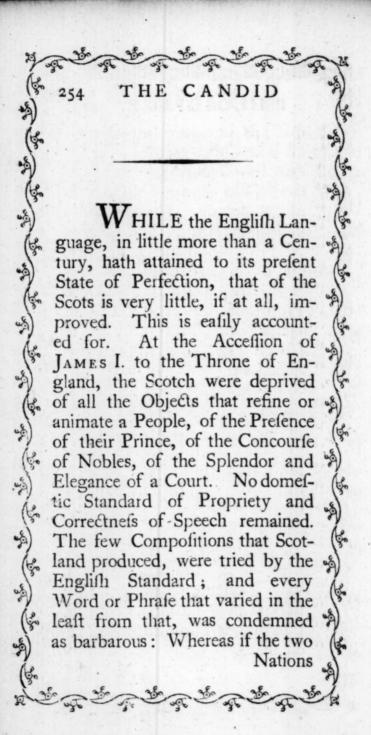
A STANTANT OF THE STANTANT OF PHILOSOPHER. tite, assists Digestion, raises the Spirits, fortifies the Stomach, clears the Senses, and expels those noxious Particles which might prove the Seeds of a Multitude of Diforders. I have known the nobleft Effects produced by the Use of Tea, after all other Medicines, (for I will call Hyfon Tea, not only a Medicine, but a powerful Restorative) had failed. I am perfuaded that the Out-cry raised against Tea, by the Gentlemen of the medical Fraternity, is owing to its poffeffing Virtues superior to half of the Drugs in the Pharma-Tea is the Physicians, copeia. Surgeons, Apothecaries, and Undertakers greatest Foe. It preserves Peoples Health; it restores them to Health, if fick; it gives them the full Use of their Faculties; it affifts Invention; aids Memory; helps the Judgment; and brightens the Wit. Were Hyson Tea difused, many Disorders would prevail, which now we are happi-**学展世界世界世界**



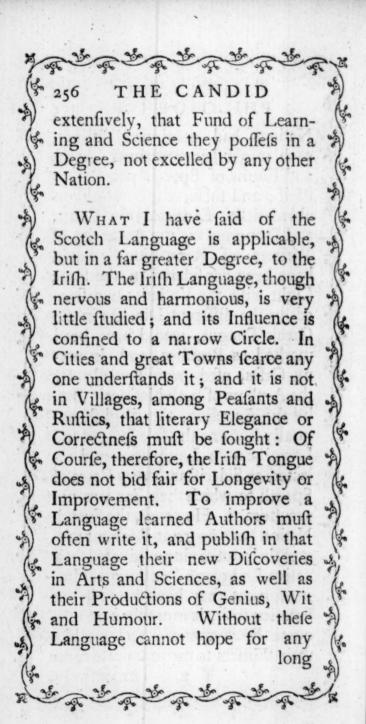


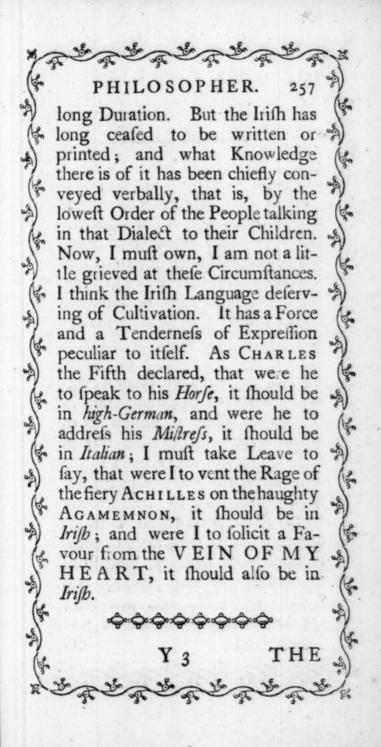






安全安全安全安全 PHILOSOPHER. Nations had continued diffinct, each might have retained Idioms and Forms of Speech peculiar to itself; and these, rendered fashionable by the Example of a Court, and supported by the Authority of Writers of Reputation, would have been confidered in the same Light with the Varieties occasioned by the different Dialects in the Greek Tongue, would have been marked as Beauties, and, in many Cases, used promiscuously by the Authors of both Nations. But, by the Accession, the English naturally became the fole Judges and Lawgivers in Language, and rejected as Solecisms, every Form of Speech to which their Ear was not accustomed. However, the Scotch Nation have no great Reason to regret their not having cultivated their native Language; as the great Improvement they have made in one fuperior to it, is more than an adequate Recompence; and enables their Writers to communicate more extensively, A STANGER STANGE





THE Abfurdity of judicial Aftrology has often been exposed by many ingenious Writers, yet still superstitious Ignorance and Credulity embrace the Doctrine.

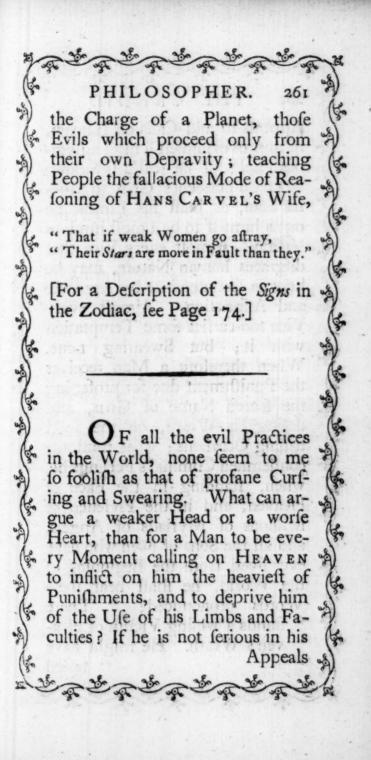
Credulity embrace the Doctrine. That the Stars have no Influence on the free-Will of Man, and cannot govern the different Parts of the human Body, Christianity teaches us, and right Reason evin-But even supposing, that in Times of old, a Person born when a particular Planet was in its first Degree, was subject to the Influence attributed to that Planet, as for Instance, to be warlike when Mars predominated, to be amorous when Venus, witty or commercial when Mercury, long-lived or wealthy when Jupiter, dull when Saturn, &c. &c. prefided; yet now Mankind cannot be under

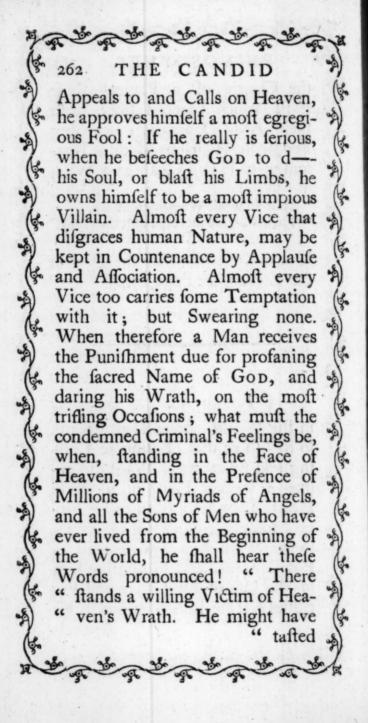
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京坐京学校安全京学· PHILOSOPHER. der the Influences of the Planets in the same Manner, since the celeftial Signs have, by little and little, receded from the vernal Equinox, and drawn back to the East. Their Places therefore changed, the Rules of Astrology, to be confiftent, should be changed also; and the Influences attributed to one Planet, should be attributed to another, perhaps quite the Reverse. Notwithstanding that all the Signs have gradually drawn back from the vernal Equinox, the Point of the Zodiac that cuts the Equator is still called the first Degree of the Ram, though the first Star of the Ram, be thirty Degrees beyond it, and all the other Signs in the fame Proportion. When therefore any one is faid to be born under the first Degree of the Ram, it was in Reality one of the Degrees of Pisces that then came above the Horizon; and when another is faid to be born with a royal Soul and heroic

Dispositions,

ڮؠڂڔڂؠڂؠڂؠڂؠ 260 THE CANDID Dispositions, because at his Birth the Planet Jupiter ascended the Horizon, in Conjunction with the first Star of Sagittary; Jupiter was at that Time in Conjunction with a Star thirty Degrees Eastward of Sagittary; fo that, in Fact, it was the pernicious Scorpion, that prefidincomparable Child—From this real State of the Cafe Porch fee what Credit is due to this puerile, deceitful Art; an Art that, abstracted from hard Names and technical Terms, that Rogues use to gull Fools, has nothing in it but what common Sense revolts at, and true Religion must condemn, as injurious to Morality: For instead of the Exercise of Prudence and wife Precaution, Aftrology fubflitutes fuperflitious Forms and childish Practices, enervates the Courage of the Brave by Apprehenfions grounded on Puns and Quibbles, and encourages the Wicked, by making them lay to





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